

THE
BAPTIST MAGAZINE.

SEPTEMBER, 1833.

A BRIEF MEMOIR OF THE LATE REV. W. SHENSTON.

THIS honoured and eminently useful servant of Christ has been long and extensively known as the pastor of the Baptist church in Little Alie Street, Goodman's Fields, London. He was born, July 12, 1771, in the parish of Shoreditch, London, of respectable and pious parents. It is a circumstance not a little singular, that his progenitors on both sides, for several generations, have been strict Nonconformists; several of them Baptist ministers; and some of them were honoured with suffering cruel fines for conscience' sake during the Stuart dynasty. One of the family--as appears by an affidavit made before a justice of the peace at Barnham, Essex, in 1687--had goods seized to the amount of £185. 14s. for not attending his parish church.

Mr. Shenston's father was a conscientious *General Baptist*, and for more than thirty years an honourable and useful deacon of the church in Church Lane, Whitechapel, under the pastoral care of his uncle, the Rev. John Brittain, and afterwards of the Rev. Dan. Taylor. But when it pleased God, who first separated

our friend from his mother's womb, to call him by his grace, he found the sentiments held by the General Baptists uncongenial with his own experience, and (as he thought) contrary to the divine word. God, who is ever watchful of the heirs of salvation, directed his steps to Eagle Street (then under the pastoral care of the Rev. William Smith), where he found a spiritual home: there, together with his wife, he was baptized (about May 1793); on which occasion the Rev. James Dore preached a most powerful sermon from Isa. i. 12: "Who hath required this at your hand?"

By his friends in Eagle Street, it was soon discovered that he possessed talents for the ministry, and in Dec. 1796 he was sent out by that church with many prayers, to labour in the vineyard of his Lord. His first public engagement was at Devonshire Square, in Jan. 1797, for the excellent Joseph Swain, whose memory to many is still precious. Mr. Shenston preached on that occasion from Hosea ii. 14, 15: "Therefore behold I will allure

her, &c." At that time the church in Little Alie Street was destitute of a pastor. It had considerably declined during the latter part of Mr. Dowers's ministry, who presided over that church many years; and, after his death, it was so reduced, that one Lord's day the place was obliged to be *shut up*. A good man (a member of Prescott Street) passing by, felt his mind deeply affected, lifted up his soul to God for his cause in that place, and in the course of the week, being providentially introduced to Mr. Shenston, he invited him to preach there, which he did the next Lord's day, April 2, 1797. His preaching was acceptable; a congregation was gathered; God owned the word; and on Jan. 23, 1798, he was publicly ordained. Seven ministers assisted upon that solemn occasion, five of whom, with himself, have entered upon their glorious reward. The Rev. James Upton, of Blackfriars, delivered the charge.

The following account is drawn up by one of the deacons of the church.

Our highly esteemed pastor, the Rev. W. Shenston, who has laboured among us with so much success for thirty-five years, came to this place when the cause of God was brought exceedingly low. The first time he preached here, there were not more than twenty-three persons present; but so greatly were his labours succeeded by the divine blessing, that in a few years the members of the church amounted to a very considerable number: and during the whole period of his ministry, no less than 680 persons have been added to the church. By a paper in his own hand writing, he ascribes this to the wonderful

goodness and grace of God to him. He says,—

"I should be gratified if brother Upton would speak at the interment, and Dr. Newman preach the funeral sermon. I name these two brethren, because they are prudent men, in whom I can confide, that they will not say any thing about me, save just so much as shall afford an opportunity of extolling the riches of sovereign grace, in using so unworthy a creature for promoting the divine glory, and the benefit of his people; and should I be permitted to be a spectator of what is passing, and a hearer of what is said, I shall, though uneyed and unheard by those present, join most heartily in the ascriptions of praise rendered to our covenant God and Father. When I look at myself, and call to mind my native shyness and timidity, as well as my sinfulness, and reflect how illiterate I was and am, my being in the ministry at all appears like a dream, being preserved and upheld in it for thirty-six years, and so signally owned of God, as an instrument in his hand for good to his people; it is wonderful in my eyes! From my soul, I ascribe all the glory to a covenant God, and say, in the language of the Saviour, 'Even so, Father; for so it seemed good in thy sight.' These facts ought to, and I hope do, humble me before God, lest, after having been so employed, and so honoured, I myself should be a cast-away. Why such a one should be employed, is to me indeed wonderful; but if God will use a ram's horn, an earthen pitcher, a sling and stone, for his own glory, who shall dare say nay? He has done these by me, and to his name shall everlasting glory and praise be given."

When he entered upon the public ministry, he possessed but few advantages, and often lamented his deficiency in useful knowledge, while he greatly admired human literature in others, when it was made subservient to the cause of God and truth. But he was well taught of God; "a workman that needeth not to be ashamed;" his discourses were spiritual, savoury, and evangelical. Doctrine, experience, and practice were each exhibited in their proper places. There was

no partiality for one doctrine, to the exclusion of others; but a happy combination, and a delightful harmony, in the truths he advanced. Those friends who have heard him for many years, can testify it was not a yea and nay gospel he preached; he was indeed a discriminating preacher; there was no unlawful mixture of works and grace in the point of a sinner's justification; but he loved works in their proper place: while he steered clear of Arminianism on the one hand, he equally guarded against a false Calvinism on the other. And it is very gratifying to know that the last sermons he preached were particularly owned of God. The following are some of them:—Romans vii. 9: "For I was alive without the law once; but when the commandment came, sin revived, and I died." Those who heard this sermon, will never forget the judicious remarks he made, and the choice fund of christian experience it contained. On another occasion, after thirteen weeks' painful affliction, he spoke from Ps. cxvi. 6: "I was brought low, and he helped me:" This discourse was full of consolation to the tried christian. The last sermon he preached, was from that solemn passage, Luke xvi. 2: "Give an account of thy stewardship; for thou mayest be no longer steward." This was a subject most particularly important to himself, while it appealed to the heart of every Christian. But the last time his voice was heard amongst his people, was in February, at the Lord's table: it was then he seemed most at home, when "Jesus Christ, the same yesterday, to-day, and for ever," was the theme. Several persons have dated their first convictions from these discourses, and

have since joined in the fellowship of the church.

But as a man of prayer he was most eminently gifted. With what fulness of matter, freedom of mind, and fervour of spirit, as well as pertinency of expression, would he pour out his soul before God; and not only express the fulness of his own feelings, but that of others who joined with him, in a better manner than they could for themselves! In this particular he was certainly a man above many. It has been remarked by some, that his prayer has often been more useful to them than the sermon; and it is worthy of observation, that those who have sat under his ministry more than thirty years, could not discover any sameness or repetition in his prayers: they always appeared new. The writer is fully persuaded, that a considerable share of his usefulness, of late years, may be ascribed, under the divine blessing, to his extraordinary fervency in this exercise. The same sublime truths, with which he commenced his ministry, he continued to preach to the close, without the least change, and he died glorying in them. But his work is done,—he has finished his labours, honourably to himself, beneficially to others, and I doubt not with the approbation of his God. He died in the affections of his people, and his name will be embalmed in their memory. But had he no faults? Doubtless he had, but they were not conspicuous. Those who most loved and esteemed him, often regretted that constitutional reserve, which impeded his usefulness in the social circle of his friends;—that he, who was so excellent on every subject in the pulpit, should be so backward to communicate his feelings and ex-

perience when in private. But this he owned, and lamented as a natural timidity of mind which he could not overcome. Happy spirit! We believe it now, nor would we sully thy honoured name by one unkind reflection. Thou hast finished thy course, thou hast kept the faith;—we mourn our loss, but rejoice in thy unutterable and incalculable gain!

The closing scene of Mr. Shenston's life was in perfect accordance with the humble piety by which it had been characterized. After having passed many months in excruciating pain, with very little intermission, arising from an inward and incurable disease, which occasioned extreme depression of spirits, and great mental darkness, it pleased the Lord to apply these words to his mind with considerable power—"I will see you again;" which words afforded him much support, and rendered him more comfortable. But although previous to this he was destitute of spiritual joy, yet his hope was firm in God;—he knew in whom he had believed, and relied on his faithfulness to his word. Jesus, his blood and righteousness, was all his salvation and all his desire. From this period to the termination of his affliction, many sweet expressions fell from his lips. On Lord's day morning, previous to his death, he sent for three of the oldest female members of the church;—they found him in a very happy state of mind. He told them he had been very heavily afflicted, and much harassed by the enemy; but it was all well, he was fixed on the Rock,—that Christ was very precious to him. He said he knew he should not be here more than a day or two, and he thought it would be a gratification to them

to see him; that he loved to see old friends;—he had nothing to give them, but what he said to them he intended for all: he desired his love to the church, and commended it to God and the word of his grace; and added, "I am going into eternity, and expect to meet you there." As they were leaving the room, he observed,—"Don't say you have been to the house of mourning, but to the house of rejoicing." To a friend he remarked,—"It gives me great pain to speak, or I could tell you a great deal; but I have not power: I shall meet you again above: I have had as much enjoyment as I could bear in the body." To another he said,—"I shall soon be in the arms of death, and the realms of glory; I have a great regard for you, and should be sorry to find you missing." Some time after which he added,—"I have a hope full of immortality; I could wish to steal out of life unobserved; but if I thought it would be for the glory of God, and for your benefit, I could willingly stay." On Lord's day morning, June the 23rd, he was much convulsed, and, supposing himself to be near his end, he exclaimed, "O, my soul, this is death—

The world recedes, it disappears;
Heav'n opens on my eyes, my ears

With sounds seraphic ring.
Lend, lend your wings! I mount! I fly!
O grave! where is thy victory?
O death! where is thy sting?"

He then prayed aloud for his dear wife, that the Lord would bless her, comfort, direct, save and keep her. Some time after this he said,—"I am rather disappointed, I hoped to have been in glory before now;" and repeated a verse of his own composition.*

* From one of his vestry hymns; a new edition of which, with additional hymns, is preparing for the press.

"He knows the hour that I shall die,
He knows each friend attending by,
He knows my righteousness is dross,
And that my hope is in his cross."

At one time he remarked,—*"I am not like the wicked, saying to God, Depart from me."* He then wept, and added,—*"No, I would say, nearer, nearer, nearer still."* To his servant he said (calling her by name), *"You may witness many deaths, but not like mine; but should it end in the conversion of your soul, it will make amends for all."* Turning to his dear companion, he inquired,—*"My dear, is Christ precious?"* Upon her answering, *"Yes, I hope he is so to you,"* he replied,—*"Oh yes, he is very precious, it is all well!"* Then looking at her, and putting his hand on hers, he continued—*"Thy Maker is thy husband, the Lord of Hosts is his name—"*

"My God, how firm his promise stands,
E'en when he hides his face!"

To a friend, who asked him how he was, he answered,—*"I know it is all well,"* and added,—

"Not all the pains that e'er I bore,
Shall spoil my future peace."

To Mr Dickerson he said,—*"Give my love to all my friends; thank them for all their kindness to me, and prayers for me, and tell them that I want one petition more: that I may have an easy dismissal from the body. Ah (he said), I have often talked of my Father's house, and thought I should like to see it, and now the time is come that I believe I am very near to it, very near to it. I had hoped to have spent this sabbath there, but must wait my Father's will. I have been like a school boy counting the days till the holidays come, and now I believe my master is about*

giving me a long holiday, a long rest." Being asked the state of his mind, he replied,—*"Resting upon Christ crucified; I know of no other foundation; I want no other."* Being asked if his views of the gospel remained the same as he had ever held and preached? *"O yes, he said, with more than usual energy, just the same; they only can support a dying man."* What, said Mr. D., is there not one doctrine which you can spare from your creed? *"Not one, not one."* All this was said with a cheerfulness of countenance seldom witnessed before.

From this antechamber of heaven, Mr. Dickerson repaired to the meeting, when, having ascended the pulpit, he related to the church and congregation the interview he had just had with their dying minister. That morning was spent in reading the scriptures, solemn praise, and prayer; upon which occasion the two senior deacons engaged, one of whom was present, and sat down with the church at the Lord's table the first time Mr. Shenston broke bread there, Feb. 1798.

From that time Mr. S. declined apace, and said but little; yet that little frequently testified the happy serenity of his soul, with death full in view. Thus he lingered, at times suffering much, till Thursday, June, 27, when, at about half-past eleven in the morning, with scarcely a struggle, he breathed his life away into the arms of his Redeemer.

"And now his employment is praise,
With seraphs who circle the throne;
The Lamb is the theme of his lays,
Whose death did so sweeten his own."

Mr. S. was buried behind the vestry in Alie Street. Agreeably with his own desire, he had a walking funeral: the scene was

solemnly impressive. The pall was borne by six ministers—Rev. Messrs. A. Reed, and — Williams (Indeps.); W. Newman, D.D.; James Upton, jun.; W. H. Murch; and Philip Dickerson. Upwards of *fifty* of the members followed, besides a numerous train of relatives; and Mr. Upton, sen., the venerable minister who delivered the charge to Mr. S. at his ordination, was called to the painful duty of addressing the mourners who attended him to his burial. While the address was being delivered, the greatest solemnity prevailed in the chapel, which was crowded to excess. On the following Lord's day morning, July 7, the Rev. Dr. Newman preached his funeral sermon (according to Mr. Shenston's desire) from Rev. i. 5, 6: "Unto him that hath loved us," &c. Mr. Dickerson addressed the church the following Lord's day morning from Heb. xiii. 7: "Whose faith follow." In the evening the Rev. Andrew Reed delivered a very powerful and impressive discourse from one of the last texts impressed on the mind of the deceased—"I was brought low," &c. The affecting providence was also improved by Rev. J. Upton, Blackfriars; J. Upton, jun., Poplar; J. Chin, Walworth; J. B. Shenston, Eldon Street; and by several other ministers in town and country.

Mr. Shenston has long been known as a warm advocate of almost all our public institutions; particularly the *Baptist Foreign Mission*; and the *Baptist Irish Society*. He twice entered into the matrimonial relation, but has left no family. His second amiable wife survives him, for whose comfort we desire the widow's blessing: "A judge of the widow is God in his holy habitation."

CLAIMS OF THE HEATHEN.

"*Fifty thousand heathens are daily dropping into eternity!*"—What a consideration! Christian reader, beloved in Christ, are *you* doing *all* that it is in your power to do, to increase the number of missionaries to the heathen? Be prompt in making the examination. Remember that *hesitation* is death, and that whether you awake or sleep, still *souls, precious* as your own, are at this awful ratio dropping into eternity. Oh, will you any longer be slothful or inactive? Awake to energetic and prompt exertions. Be not weary with renewed statements of moral and spiritual misery, for *STILL IT EXISTS*, and still the heathen are perishing, and *demand* from you those offerings and efforts, which their pressing wants, and the Saviour's love, and your own obligations, render binding on you to discharge. Enter fully into the subject yourself, and endeavour to make your Christian friends fully alive to the same affecting truths. Say to all who love the Redeemer, Men of Israel, mothers in Israel, daughters of Zion, *help!* Millions of immortal beings are sitting in darkness and the cruelties of idolatry. Say to them, it is *in your power*, by pecuniary, personal, and united efforts, to send the light of the gospel, and the glad tidings of salvation, to those perishing millions. Let not the awful responsibility of their destitution or destruction rest with *you*, by your indolence, indifference, or neglect. Study their situation. Contemplate the horrid rites of some, the savage barbarities of others, and their degradation in worshipping "idols, the work of men's hands." Be cheered, beloved in the Lord, be cheered to

this glorious, even if it be self-denying, toil. The *promises* of God are given for your encouragement. "From the rising of the sun to the going down of the same, the Lord's name *is to be* praised." "All the earth shall see the salvation of our God." "The idols he will utterly abolish," and "the kingdoms of this world shall become the kingdoms of the Lord," and he "shall reign, whose right it is to reign," even from the rivers to the ends of the earth. Such promises of the final triumphs of the gospel are surely enough to encourage our attempts, and to quicken our exertions. But this is not all. No: the Lord has granted such proofs of his blessing on missionary undertakings, as to leave it beyond all doubt that the work is his, and that it shall prosper. Wherever we turn to the enterprises already begun, we behold the blessed fruits *in some degree or other*. What can the most faithless observer say of the millions of copies of the Holy Scriptures that have been put into circulation, remembering at the same time the testimony of the Lord, "My word *shall not* return unto me void." Let us remember the millions of religious tracts, in different languages, that have irrigated the moral deserts—the hundreds of thousands of poor children that have been instructed in the way to heaven—and the large number of itinerants, Bible readers, and Christian visitors, who have united in their noiseless, useful career, in taking from house to house the glad tidings of eternal love and salvation. And let us still look at the opening that remains: and, although we mourn that so little has been attempted (viewing the aggregate of what needs to be done), yet let us rejoice that on

that little the Lord *has* bestowed a blessing, and still places before us, in every direction, an open door which no man can "shut. The "isles are indeed waiting for God's law." The heathen are still saying, "Come over and help us." And every feeling that can move our pity, sympathy, and gratitude, unite in imploring us to show mercy to the heathen world, and to prove our love to God by love to our neighbour. "*Thou shalt* love thy neighbour as thyself," is a command we have fearfully overlooked in our remembrance of the heathen. But let the time past more than suffice for our short-comings. The millions that have gone down to the grave, uncheered by the light which, alas! we might have held out to them, are surely enough to stimulate us to activity for those who remain. Tears of blood cannot recal those opportunities of showing mercy *to them*. But our prayers, our tears, our money, our exertions, may unite to show mercy to those who survive. God will be honoured in our exertions, and by the influence of the Holy Spirit the heathen will be converted by the glorious gospel of the blessed God.

L. K.

SKETCH OF A SERMON BY THE
LATE REV. R. HALL, PREACHED
AT LEICESTER, OCT. 26, 1822.

Ps. xlvii. 4: *He shall choose our inheritance for us.*

An allusion here appears to be made to the division of the earth among the sons of Noah after the deluge. See Deut. xxxii. 7, 8, 9. The division was made by lot, but yet was under divine direction, so that each family received that particular portion most suited to their pe-

cular habits and character. It was the same at the time of the division of the land of Canaan among the sons of Jacob : it was made by lot. But though the lot was cast into the lap, the whole disposing thereof was of the Lord. On his part the choice was sovereign ; on theirs it was voluntary. This is the literal meaning of the passage. We shall now inquire in what respects this gracious interference on the part of God holds good in the present day, without indulging any of those arbitrary and enthusiastic impressions which many good people have allowed.

Here remark, that in no case does the divine determination interfere with the exercise of free agency on our part. It is not a separation of causes from their effects, or in any sense a violation of the ordinary course of events. We are required to plough and to sow before we can reap, just as if the divine aid in bringing the harvest to perfection were not required. It is the sophistry of indolence to sit still under an ostensible regard to divine agency. Causes are as much under divine control as effects ; and without activity in the one, it is presumption, and not faith, to expect the other.

1. The constant interference on the part of God regards every thing relative to our condition in this finite state of being. The appointment of our prosperity—adversity—sickness—temptations—infirmities of body or mind—personal or relative—the connexions we form—the places we choose for residence—in fact, every circumstance relating to our present condition, however minute or apparently unimportant—these all form parts of the divine choosing, however hard it may be to recon-

cile superior determination with the free and unrestrained choice which every individual makes for himself. This superintendence is as extensive as it is minute. He telleth the number of the stars, and he counteth the hairs of our head. In its operation it touches the springs of human determination, without at all infringing on individual liberty ; and directs man to the choice, while man chooses for himself. In its vast and boundless efficiency it comprehends the little circle of our own agency—bounds it, checks it, controls it, and renders it subservient to the purposes of infinite wisdom and benevolence.

2. It includes the special regards which God pays to his own people. "This people have I formed for myself," &c. That interference which is strictly just towards all, towards the people of God wears an aspect of kindness and complacency. It is the discipline of a parent rather than that of a judge, regulating every present arrangement, as provisional and subsidiary to their future and eternal interests.

3. The Divine Spirit chooses our lot, by leading, directing, and regulating the choice we make for ourselves ; not by a powerful and immediate control of the will, but by implanting those principles in the mind, which, in their voluntary exercise, will form a choice agreeably to the divine mind. "It is God that worketh in us both to will and to do of his good pleasure."

II. The propriety and advantage of leaving the choice of our inheritance to God. This is indeed nothing more than cheerfully recognizing the just exercise of his own prerogative : he will eventually do it, whether we will or not. But it is best volun-

tarily to leave it with God, because, 1st. It is infinitely wise and fit that he should choose our inheritance for us. To show the propriety of such a disposition, Jeremiah drew his followers to the potter's field; read Jer. xviii. 2—6. Many of the events and changes of life are forced, as it were, upon us, by the circumstances with which we are surrounded; and if we possess a consciousness of having left the choice of our condition with God, how sweet is the reflection, even though that condition may not be agreeable to our wishes! How very few of the benefits we enjoy are the result of our own wisdom and foresight! "It is not in man that walketh to direct his steps." Every agent in society, and every element in nature, may be charged with a blessing or a curse; and whether the one or the other should light upon us, can best be left to the determination of Him who knows both what we are and what we should be made.

2. This arrangement is infinitely best for ourselves. The task of first forming a human soul for glory, and then bringing that soul to its possession, is what none but God himself could accomplish. The whole of the host of heaven combined would shrink from the charge of conducting but one soul through such a world of snares and enemies:—how great the wisdom, then, to "bring many sons to glory!" Good men themselves also have felt the difficulty in reference to their own case; and the best of them have discovered their wisdom in proportion to the confidence they have reposed on the Captain of their salvation. "Hold thou me up, and I shall be safe."

How awful has been the condition of many, who, following

their own worldly propensities, and not regarding the word or the will of God, have made choice of an inheritance for themselves! Witness the case of Lot. Led aside by the well-watered plain, he heeded not the character of the inhabitants, nor the snares and temptations to which himself and his family would in this situation be exposed. Witness also the case of the Jews in the days of Jeremiah, who warned them not to go to Egypt: see Jer. xlii. 7—22.

We may apply the same inquiry to many of us in the present day. Have we not sought our temporal interests too much to the neglect of our spiritual welfare?

Again. Have not Christians felt their satisfaction to rise, in exact proportion to that degree of implicit confidence they have reposed in a divine and unseen hand?

What encouragement have we to the exercise of this confidence, from the ultimate promises which are made to us? Heaven is our purchased inheritance, and He who gave his own Son as the price of this purchase, will surely, with infallible wisdom and love, conduct us to its enjoyment.

SUNDAY-SCHOOL RECOLLECTIONS,

No. 1.

PASTORAL SUPERINTENDENCE.

To the Editor of the Baptist Magazine.

DEAR SIR,

I was much gratified in seeing the letter on Sabbath-Schools, from Mr. Stovel, in your Magazine for July. From whom the queries emanated, or to what extent, or with what immediate

object they were circulated, does not appear; but they are of indisputable importance. The introduction of Sunday-School matters in your Magazine, will be of eminent service to the cause. Why should their discussion be almost limited to the periodicals chiefly read by teachers, instead of being brought, occasionally, at least, under the notice of another class of readers, whose apathy towards them is often complained of, and which might be thus removed?

The returns which Mr. Stovel has analysed clearly prove that nothing like adequate attention is yet given, by our ministers and churches *generally*, to these most valuable institutions. If you can afford space for a few short papers, in monthly succession, I shall be happy to suggest a few hints on the principal topics in the letter of your correspondent, and thus attempt to serve the object he has in view. These hints will be supplied by recollections of Sunday-Schools in London and its neighbouring villages, with which the writer was once connected, but more particularly of a school in this town, which he had the privilege of establishing, and of superintending for thirteen years.

The duty implied in the title of this paper, deserves our first notice, since it would, if properly regarded, not only prevent many, and, indeed, most of the evils complained of in the returns alluded to, but greatly accelerate all the benefits of the Sunday-School system.

1. *How may pastoral superintendence be most beneficially exercised?* To preach a collection sermon, deliver a speech at an annual meeting, or occasionally visit the school, are useful as far

as they go; but they do not constitute an effective supervision. This, it is conceived, will be best attained by an attention to the following particulars.

1. Attending the school regularly on some part of the Sabbath. Being constantly occupied in the afternoons in village preaching, or meeting Bible classes, the writer could only attend at the morning school. At first, it was certainly rather irksome and distracting to proceed from the school-room to the pulpit; but others may be encouraged by knowing that the difficulty was overcome by regularity, the only method by which difficult services can be rendered easy, and that the duties of the school became ultimately almost as necessary to a Sabbath day's comfort, as those of the house of God.

2. Catechizing and addressing the children, particularly the seniors in the School. This will require more ample reference in a subsequent paper.

3. Seeing that order and discipline are maintained. The pastor's presence will uphold the authority of teachers, and greatly contribute to the decorum of the school.

4. Attending the children to the house of God. This, of course, is a matter of minor importance, and will be chiefly useful where the school-room is not near the meeting-house; but, in all cases, to see that the children are properly arranged and seated, will promote the comfort of the congregation and the minister himself, and render it highly probable, that his discourses will be better regarded by the youthful auditors to whom his attentions are so immediate.

5. Occasionally inquiring after absentees, visiting sick scholars,

and calling on parents. Every faithful minister will rejoice in such opportunities of being introduced to the poor, and uninformed; while the school, and, indeed, all parties, will be incalculably benefited.

6. Selecting and meeting teachers for instruction, business, and prayer. This, also, will require a distinct paper.

All this may and ought to be done without interfering with the proper duties of the superintendent or other school officers.

Should it be supposed that this superintendence, in addition to other duties, will be burdensome and unprofitable, let it be remembered that the ministers of Christ, who "watch for souls as they that must give account," can never deem any *possible* service burdensome, by which they may execute their high commission; and those who have never tried the experiment, may be assured, from the experience of those who have, that this field of labour among the rising generation will yield a richer and earlier harvest than any other.

II. The following are a few of the *advantages* which may be confidently anticipated.

1. The best religious education will be, or ought to be, imparted to the children of the school.

2. The teachers will be indirectly instructed and trained at the same time.

3. The children will love and regularly attend a school to which a minister thus devotes himself.

4. Their parents will esteem such a minister as the friend of their children; and will, in many instances, be thereby induced to attend his ministry.

5. The deacons and members of the church, and, indeed, the whole congregation, will be likely

to feel interested in the school. A pastor's personal activity will do more to excite the zeal of his friends, than a volume of discourses on the subject.

6. Pious teachers will be obtained with less difficulty; and those who may not be pious, will be brought under influence most likely to lead to their conversion.

7. The minister himself will greatly benefit in his endeavours to cultivate simplicity, and appropriateness in his public ministrations.

It may, in conclusion, be mentioned, for the encouragement of others, and for the glory of God, that for some years past, the school referred to has yielded the principal additions to the church with which it is connected; and that, for a long time, there has been scarcely a teacher, out of between twenty and thirty, who has not been decidedly pious, or under religious impressions.

I remain, &c.,
E. C.

Truro, August 13, 1833.

LORD BROUGHAM'S TESTIMONY IN
FAVOUR OF THE HUMBLE MIS-
SIONARY.

MR. EDITOR,

I think the following, copied from the Morning Herald of the 13th of August, 1833, as spoken by Lord Brougham in the House of Peers the preceding night, deserving of notice from our denomination; and if you think so, you will perhaps assign it a place in your next number.

G. * *

"There was no evidence which could convict one of those laborious, conscientious men, the sectarians, of having abused the office entrusted to them, and converting their religious calling to propagate disaffection. The only

possibility of teaching the slaves is to be found in the congenial habits of sectarian teachers. You might as well send men from the colleges of Oxford and Cambridge to a forge at Birmingham, or a factory at Manchester, to spin cotton or work iron, as send them to the colonies to teach the slaves. They are just as well adapted for one work as the other."

QUERY.

SIR,

I should feel obliged to any of your respected correspondents, if they would furnish, through the Magazine, an elucidation of Zechariah xiv. 4—9, as I suppose there are some very animating truths couched in the words referred to.

Bromsgrove.

INQUIRER.

POETRY.

THE NEGRO'S DEFINITION OF RELIGION.

From the "Liberator," an American Newspaper.

"A tawny slave whom grace had changed,
Was asked, with scornful voice,
'In what religion did consist,
And why he should rejoice?'

'Massa,' he cried, with simple tone,

'In my poor way I'll tell:

'Tis only *ceasing to do wrong,*

And learning to do well.'*

'And when poor black man feels his heart

Filled with the love of God,

He can rejoice—give thanks and sing,

Though smarting with the rod.'"+

* Isaiah i. 16, 17.

+ Acts xvi. 25.

EVENING MEDITATION ON THE RAINBOW.

On yon bright arch, that decks the ev'ning sky,
I read the promise of returning day.
Those beauteous tints, that beam upon my eye,
The faithfulness and truth of Heav'n display;
Which promis'd once, nor shall that promise fail,
To cheer the wand'ers of this lonely vale;
Seed time, and harvest time, and day and night,
Alternate change of darkness and of light,
No more shall cease their destined course to run,
'Till earth forsake her circuit round the sun.
Then shall that morn arise, with lustre bright,
That shall for e'er exclude the reign of night,
Hesper no more shall shed his evening ray,
Nor orient moon supply the place of day.
The sun himself, involved in liquid fire,
Shall in his own consuming flames expire.
The heav'ns shall pass away, and round the pole
Be roll'd together as a parched scroll.
Then shall the Lord descend, in glory bright,
His cloudy chariot gemm'd with living light;
Upon his head a radiant crown he wears,
And in his hand avenging thunder bears,
Around his brow bright beams of glory play,
And in his face reveal'd, springs forth the God of day.
His foes, abash'd, before his presence fly,
And fall beneath the lightning of his eye.
All hail, triumphant Lord! Ascend thy throne!
Assert thine empire! Make thy wonders known!
To thee all pow'r is due, for by thy blood
Thou hast redeem'd our ruin'd souls to God.
To thee thy saints their grateful song shall raise,
And one eternal day prolong thy praise.

Stratford on Avon.

Y. Z.

REVIEWS AND BRIEF NOTICES.

Biographical Recollections of the Rev. Robert Hall, A. M. By J. W. MORRIS.
—London: Wightman. 1833.

It is unnecessary, in our notice of Mr. Morris's volume, to present our readers with an analysis of its contents. They are most of them, it may be presumed, already acquainted with the principal events in the life of that illustrious man whose biography it contains; and, for a knowledge of its minuter incidents, many will, no doubt, read the book itself. It will be more to the purpose if we give an opinion of the manner in which the author has discharged the office he has voluntarily assumed. In doing so we need not affect to conceal what every body knows, that an opinion has strongly prevailed to his prejudice, combined with a feeling of regret, that he should have undertaken the present work. It was feared that the character of Mr. Hall might suffer from the ill-advised publication of circumstances which, while they infer no moral blame, might yet, in some degree, diminish the lustre of his so well-deserved reputation. Details of domestic history, it was also apprehended, would be exhibited to the public eye, over which a proper use of delicate feeling would, at least for some years to come, have drawn a veil. It may now be determined whether these apprehensions were well founded. To some extent we think they were. There are certainly passages in the volume which we regret to see in print; since a sense of propriety would have led Mr. Morris to omit them.

We are not unmindful of the intense and almost universal curiosity which is manifested to become acquainted with all that can be told of the extraordinary man whose life he was preparing; but that curiosity ought not to be gratified by the violation of retirements

which surviving and most intimate friends hold sacred from intrusion. No man, in such a case, has a right to satisfy the public inquisitiveness at the expense of private feelings, and it is a serious infraction upon the implied, but well understood, obligations of social life, whenever this is done. If, in the life of any individual whose genius or character has created general anxiety to know how the one was formed, or the other displayed, there were incidents which, in the biographer's judgment, help to give the required information, yet of such a nature in themselves, or so complicated with the history of other parties, that they cannot be related without inflicting pain on those who should experience nothing but the most respectful sympathy, he certainly ought to suppress them; and, if he does not, he subjects himself to merited censure. This censure Mr. Morris has incurred. The biography of Mr. Hall ought to contain nothing but what might be dwelt upon with complacency by those who were connected with him in the nearest affinities of nature. There are passages in the book before us they cannot read. We are quite sure every person of right feeling will say, with us, such passages ought never to have been written.

The design of these observations will be very much mistaken if it is inferred from them that the circumstances alluded to derogate from the greatness of Mr. Hall's character; and that, on this account, we deprecate their publication. On the contrary, we know that every thing connected with them, if narrated, as at some distant period we hope they will be, will serve only to enhance the admiration in which already he is held, by establishing for him additional claims on the respect and affection

of the wise and virtuous; but we condemn the manner in which they are now indecorously and prematurely obtruded on the world.

Some other parts of the volume will be read with interest, perhaps with pleasure, though much that it contains is already well known. Indeed we were disappointed in not finding more original information, especially after what occurs in the preface on the subject. "Forty-eight years" acquaintance, with "a variety of valuable items" from "several friends," induced expectations in this respect which were certainly not fulfilled. The acquaintance, we apprehend, could not have been very intimate, nor the intercourse to which it led frequent or unreserved. One of the most interesting passages is that which describes the interview between Mr. Hall and Dr. Mason, of New York.

Considerable use is made in compiling the volume of Mr. Hall's published works, from which somewhat copious extracts are inserted. Of most of them Mr. Morris gives either an analysis or a kind of review. In the author's life of Fuller this is done with much cleverness and effect. But whether it be that the polemical character of most of his writings afforded a better opportunity for the display of critical skill, or whether the reason must be sought in other causes—as, for example, in the fact that

—————years steal
Fire from the mind as vigour from the limb—

we cannot tell, but these portions of the present volume are much inferior to Mr. Morris's previous efforts of this nature.

To complain that the style of the work is, throughout, too eulogistic, might seem to infer that we did not sufficiently appreciate the character or the unrivalled talents of Mr. Hall. But there is a common-place mode of panegyrising which neither exalts its subject in the estimation of the reader, nor impresses him with a high opinion of the taste of the writer. The commendation bestowed on such a man should re-

semble, in its conception and language, the chaste and dignified simplicity of his own incomparable mind, and be as remote from the cheap praise of plebeian superlatives as the beauty of his own compositions exceeds all the ordinary models of eloquence.

The author nowhere in the course of his work attempts philosophically to investigate the component elements of Mr. Hall's intellectual greatness; nor at its conclusion does he present us with a masterly and comprehensive sketch of his character. Yet, in the biography of an individual distinguished by genius, and not by adventure, it is not "the mere facts and events of life" which we are anxious to know, but "the successive states of the mind"—the gradual acquisition and development of principles—the influence of time and circumstances in the formation of character—and whatever relates rather to the interior economy of thought, and sentiment, and feeling, than to the occurrences which take place in external life. Not that these are to pass unmentioned, but that they are to be treated as the inferior portion of the work, the materials only from which, as in a brilliant chemical experiment, the hidden principle of fire must be elicited.

The biography of Mr. Hall cannot yet be considered as written. Neither the present publication nor Dr. Gregory's Brief Memoir supercedes the necessity of something further: and we sincerely hope that the latter gentleman, of all others the best qualified for the undertaking, will give himself more time and opportunity to re-consider, in all its stages, the life of his departed friend than he could have had when he composed what he has already published. It is due to Mr. Hall that certain parts of his history should be set in a different light from that in which they now stand; and, though the present may not be the time for the disclosure of facts, that time will come; and, whenever it may arrive, we are anxious that his narrative should show the world that what are now deemed imprudent eccentricities of genius exhi-

bited features of character which entitle him, more than is at present understood, to admiration and respect.

Domestic Portraiture, or the successful application of Religious Principle in the Education of a Family, exemplified in the Memoirs of three of the Deceased Children of the Rev. Leigh Richmond.—Seeley and W. Burnside. London.

Of this delightful volume more need not be said, and less ought not, than that it is every way worthy to form an appendix to the memoirs of Mr. Richmond; and those of our readers, who closed that work with regret, may here review again those beautiful and attractive scenes of graceful and consistent piety, paternal wisdom, and domestic felicity, which, combined, perhaps, in the parsonage at Turvey, as much of the bliss of Paradise as has "survived the fall."—It is calculated to be almost equally instructive and interesting to parents and children, exhibiting to the former, in detail, Mr. Richmond's admirable views and plan of education; and, to the latter, examples of youthful excellence as well as warnings of youthful folly, which will, we trust, deeply impress their hearts, and lead them to consecrate the fair morning of their days to *Him* whose service "bath the promise of the life that now is as well as of that which is to come."

The following pious and beautiful letter, almost the last written by Wilberforce Richmond, will present a fair specimen of these interesting biographies, and justify the commendations we have expressed.

DEAR ———

I am afraid you will conclude that our trip to the north has cooled our affections, and frozen them into indifference to former friendships. You must think so no longer. * * * *
I am now in that dear home which has sometimes been rendered still dearer by your presence. I reflect on those hours with much pleasure; but the remembrance is mingled with a feeling of melancholy. It is possible they may return: I mean hours of the same delight: yet I must not forget my gradual decline for the last six months.

I am now in a state in which a slight increase of disease might prove fatal; but I am hoping, always hoping; for hope is a symptom of my disorder; so I must hope. I am no longer what you once knew me. The glow of health and spirits does not now enliven my countenance, which looks, I believe, rather sad; yet I know not why it should do so, for I have lost only that which endureth for a moment, and if I obtain that which endureth for ever—the love and mercy of Christ—surely I have reason to rejoice in the exchange. In Christ, and Christ alone, I find peace. He will not cast me away. I have thrown myself, as an unworthy sinner, at the foot of the cross, and there in peace will I lay my head, and, I trust, cheerfully resign my breath to him who gave it. I used once to love the rose of all the flowers the best; but now it has left me, and I turn to the lily, for it seems to betoken my approach to a world of purity—nor have I any wish for life, if Christ will receive one so unworthy. From how much sin and temptation shall I make my escape, by an early death, and quitting these, enter into a heaven of joy, where there is no more curse! I know that in very faithfulness God has afflicted me; my chief sins were pride and ambition, and these have been the very means, at least the chief causes, of my disease. Proud of my talents, and seeking the admiration of men, I neglected my health till it was too late to correct the error, and here my dreams of future happiness in this world, and all my ambitious hopes, are fled. But I would not exchange the humility of a Christian for the phantom at which I formerly grasped. People tell me I shall recover. There may be hope, but my own impression is to the contrary. Pray for me dear —, and let a tear fall for the sins of

Your affectionate

W."

The disappointment of Mr. Richmond in the character of his eldest son Nugent has been, no doubt, a subject of painful interest to many Christian parents, whose confidence in the connexion between judicious parental discipline, and the formation of a docile and correct moral character, may be unduly shaken by this failure. The unhappy tendencies of this young man's character are chiefly attributed to a connexion formed at school with an unprincipled companion. Whe-

ther the head of this academy were a pious character we are not informed, though we can scarcely imagine Mr. Richmond would have trusted the entire direction of his son to an individual who was destitute of this important qualification. There are surely very few cases which would justify religious parents in confiding the whole formation of their children's character, not only mental but moral—which is done when the latter are placed for five or six years at a boarding-school—to persons who are themselves strangers to those principles of evangelical piety, without which there can be no *religious* education. We earnestly recommend to the serious consideration of every Christian parent the admirable observations in the preliminary chapter on education bearing on this point, though we regret that we cannot bestow on every *one* of the opinions expressed in this well-written essay unqualified approbation, as we conceive the author has pushed some of them to that extreme which is error. The opinions to which we refer are found in the two following extracts, the former of which may be regarded as the text, and the latter as a commentary upon it.

"I would observe that *to train and prepare the soul to its eternal destiny is the proper business and end of education.*" "I am not the advocate of superstition or eccentricity; but I contend that the *chief* end of education is to train for eternity."—p. 5. "While discussing the merits of school education, I cannot refrain from adverting to a modern system which discards the aid of religion in the hours of instruction I view this novel experiment with extreme alarm. The reduction of expense, and a plausible pretence to liberality of sentiment, has prevailed on men of real piety to give their sanction to it, and they have been seduced, in their simplicity, to approve a plan more worthy of the enemies of religion than its friends."—p. 12.

Now, while trusting that we have not a less deep and solemn impression than our author, that to prepare for an eternal destiny is the chief end of existence; yet we can by no means perceive that it is the chief

object of a parent in placing his child at school that he may be instructed in religion, any more than this is his *chief* design in placing him as an apprentice to learn a profession or trade. Grammar, mathematics, and languages are as purely secular in their intention as the acquirement of a mechanic art; and it is no more the duty of a religious parent to require that a schoolmaster should every day give a lecture on religion, than to demand the same thing from a lawyer or physician with whom he placed his son to learn the profession. His primary and legitimate object in both cases is the same, that his child may be qualified for the present life, while it is his duty, as far as possible, to make his intellectual education and his professional studies subservient to the great end of existence—a preparation for heaven. He will, therefore, *never* permit his child to be placed in a situation where his religious principles are endangered, and he will obtain for him, if possible, a pious instructor and a pious master; but if this is not attainable, he violates no duty by getting him indispensable secular knowledge without this advantage. The "novel experiment" to which the excellent author alludes, is, we suppose, the London University, to which we should assuredly send a son with no more "alarm," than to Oxford or Cambridge, of the high morality and eminent piety of whose sons—blessed as they are with the "forms of religion," and with such a superabundance of clerical instructors—we have not yet seen sufficient examples to convince us that we are in more danger of "unsanctified knowledge" from the *new* than the *old* institutions. Our friends of the established church cling with such tenacity to old prejudices that they appear scarcely able to separate the external form from the internal spirit. A clerical instructor, the church catechism, and a form of prayer, are too generally considered "religious education," and they do not perceive that all this is a mere tinkling cymbal, if the teacher be not himself a pious man. Just in proportion as schoolmasters and

professors are so, (and should not Christians, who have influence in public institutions endeavour to select such men?) we shall have education religiously conducted; all sentiments drawn from classical sources will be purified by the refining fire of scriptural truth, though religion may forbid that itself be made an indispensable subject of tuition; for if, by insisting on the introduction of certain forms of religion into our universities, we exclude any class of our fellow-citizens from necessary secular knowledge, we violate the essential spirit of charity, which is above all forms and all creeds, in which it has so long lain entombed. To prevent our own children, or the children of others, from acquiring literary instruction, because it was not accompanied with religious lectures, would be as imprudent, as uncharitable, and just as absurd, as to forbid their studying a treatise on mathematics, or astronomy, because it contained no pious reflections. The author proceeds to say, while adverting to this "modern system which discards the aid of religion in the hours of instruction," "The feeblest recognition of a Deity and the admission only of the forms of religion—nay, even superstition itself, is preferable to the entire exclusion of all reference to a Divine power." Never having heard of any institution in this country in which there is an "entire exclusion of all reference to a Divine power," we infer that an exclusion of theological instruction is all that is intended, and that if the author were pressed with the alternative of sending his son to the London university, or to a Roman Catholic college, he would prefer the latter, and in order to insure the inexpressible benefit of having him instructed in religion, in a particular place and at certain hours of the day, he would incur the hazard of his imbibing the grossest errors and superstitions, and even of being fatally prejudiced against essential truths. Now this appears to us an error of sufficient magnitude to deserve the time and space we have occupied in endeavouring

to expose it. It should always be remembered that God himself has appointed the means of "religious education" in the public ministry and in parental instruction; and when children are separated from the domestic circle, in order to secure education, it appears to us an imperative duty to place them under the care of pious persons who will supply this last-mentioned means of instruction. Having secured these objects, it is assuredly infinitely better that they should imbibe science without any admixture, than derive it from a stream which, though it has received a form of consecration, is rendered turbid by error, and therefore most injurious to the mental constitution. None will rejoice more than ourselves in the arrival of the period when the general prevalence of piety and harmony of religious sentiment will render it possible to have theological professors in every college, without endangering religion by the choice of persons destitute of piety, and public prayer in every school, without offending the prejudices of any; but to refuse to receive ourselves, or communicate to others, mental culture, because we cannot *force* upon our fellow-citizens religious instruction in connexion with it, is not certainly the dictate of true wisdom or genuine charity.

Remains of the Rev. William Howels, being a collection of extracts from his Sermons, taken down when preached, by WILLIAM PRIOR MOORE, A.B.T.C.D.—Dublin: W. Curry, jun. and Co.; James Nisbet, London.

We hope that so fervent and faithful a preacher of righteousness as Mr. Howels has left some better remains than these behind him. A very imperfect memoir, by way of introduction, and upwards of 1000 disjointed extracts from unnumbered sermons, compose this book. We are persuaded it contains much which the preacher could not approve, in its present form; and we can scarcely suppose this publication to be agreeable to the generality of his friends. We know he was a man who disdained to dilute his lan-

guage with sweet and oily phrases, to gratify a vitiated taste; yet we can hardly believe that he who was so eloquently eulogised by the Rev. H. Melville, could allow himself such licenses as we find in some of these extracts. If they be correctly reported, we should say there was sometimes an unbecoming freedom with the awful sublimities of revealed truth. It may, indeed, have resulted from the power and boldness of a heart kindled, though not always governed, by the love of Christ; or from an earnest and ill-directed desire strongly and nakedly to pourtray the truth as it is in Jesus.

That charity which hopeth all things, and never faileth, is unhappily not often exemplified in any sect, and therefore we are not surprised to find as much of its breach as its observance among that to which Mr. Howels belonged. Charity stoops not to mingle the ungentle expressions of party-feeling with the glad tidings which she publishes in love to all. The heavenly and dovelike Comforter shrinks from the fierce turbulence of sinful anger, and diffuses the sanctifying knowledge of Jesus, with tenderness and mercy, like the benevolent light of heaven; to illumine and cheer; not like the lightnings of Sinai, to terrify, repulse, and confound. "He convinces not of sin, of righteousness, and of judgment to come," by employing the vehemence of man's over-heated imagination, which sometimes rudely claims the awful mysteries of hell, and Satan, as familiar images by which to express natural and conceited abhorrence. Mr. Howels knew this; but his weakness was the abuse of his strength. The internal energy that nerved him to noble combat was sometimes wasted in passionately beating the air. He sometimes mistook a strong thought for a good reason, and occasionally argued, not so much to remove difficulties, and convince gainsayers, as for the sake of boldly hurrying to the conclusion which he loved: notwithstanding which, we rejoice to acknowledge an abundant prevalence of beautiful strength in much that we have read in his remains.

Memorials of the late Rev. Richard Watson. By JABEZ BUNTING.—London: Mason, 14, City Road.

The good man, apparently self-sustained in his calm struggle with adversity, presents a sublime object to the contemplative mind; and at least equally sublime is the intrepid bearing of the unarmed stripling as he goes forth, with firm step and undaunted eye, to meet the deriding giant in his brasen panoply, and exclaims, "I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied." Such was young Watson, when he first sallied forth to give the enemy battle, by preaching the gospel in the villages and fields. Thus was he trained by Providence in his early youth, amid trials and temptations, that he might become a noble champion of the truth among his brethren. The greatness of his youthful promise was well fulfilled by his after career; but he is gone, like a bright planet, lost to our vision amid the effulgence of that sun whose light he long reflected, and in whose glory he lives for ever.

We heard his last sermon, and shall not speedily lose the impression of its unadorned majesty. About it there was none of that air-spun tissue of finery which is so often mistaken for becoming ornament, though, at best, it serves but to conceal the deformity of error, or to disguise the loveliness of truth. There was naked grandeur in itself too beautiful for ornament, and too vast to be girt in its completeness by man's embellishment; for it was the gospel of God displayed with scriptural simplicity. Such, we believe, was his preaching generally. The easy effort of a mind enabled by Omnipotence to unveil the face of truth, and constrain even the resisting spirit to gaze, and acknowledge the palpable might of her beauty. Mr. Watson was evidently and eminently gifted to hold meek dominion over the faculties of intellect, and thereby to arouse and direct the impulses of affection.

If our style partakes of faulty praise, we certainly caught the sin from Mr. Bunting's pamphlet. Mr.

B. has well acquitted himself in his delicate, and difficult, and sad, and pleasing task. The brief memoir is replete with lively interest: the accounts of Mr. W.'s sickness and death, are impressive and edifying; and the funeral sermon, of course, is an elegant and eloquent eulogium; at once depicting, with friendship's unblended partiality, the character of the departed, and enforcing deep lessons of practical and divine wisdom.

In speaking of such a subject, there should be an adoring sense of the blessings of his goodness who gave that gospel on the heavenly principles of which such characters are formed. There should be, and there is, we hope, pure love to Him who set himself as our example, and who sends his Holy Spirit to conform all who desire it to himself. These memorials are precious, because they contain abundant evidence of the strong consolations which belong to Christian faith.

We regret that our space will only allow us to quote a few brief passages from Mr. Watson's dying testimony.

“‘Pain,’ said he to Mrs. Bulmer, ‘is a great blessing; it tends to detach our thoughts and affections from the world, and to concentrate them on things eternal. I feel it to be so great a blessing, that I cannot pray for its removal. Pain, sorrow, sickness, death,—its time, circumstances, and manner,—are all in the Covenant. How much is contained in those words, ‘Nothing shall by any means harm you!’ One night, moved by a sudden impulse as he lay in bed, he exclaimed, with tears flowing down his languid countenance, ‘I am a worm, a poor, vile worm, not worthy to lift up its head;’ but then he added, ‘the worm is permitted to crawl out of the earth into the garden of the Lord, and there, among the flowers and fruits, to speculate on the palace and ivory throne of Solomon.

‘I shall behold his face,
I shall his power adore,
And sing the wonders of his grace
For evermore.’

‘The atonement,’ he repeatedly remarked, ‘is the sinner’s short way to God. On this rock I rest, and feel it firm beneath me—

How firm He proves !—

The Rock of ages never moves;
Yet the sweet streams that from him flow,
Attend us all the desert through.

Yes ! I feel that I am on this rock. In the Lord I have righteousness and strength.’”

The Antiquity of the Baptists, in Letters to my friends at W— and elsewhere.
By W. ALLNUTT.—Aylesbury : J. H. Marshall, Temple-street.

Those who may be either unable or unwilling to search the more elaborate works from which the facts of this little book are obtained will find it worthy their perusal. It contains a succinct, and satisfactory summary of the arguments for and against believers’ baptism, as drawn from the recorded practices of the church in early and more modern times. To prove the antiquity of the Baptists, the New Testament record is amply sufficient, as we believe, for all unbiassed minds; but, unfortunately, it happens not to be enough for our Pædo-Baptist friends. To their continual confusion, the matters of fact stated in the Acts of the Apostles are scarcely plainer on the subject, than are the testimonies of the venerable men who contributed to form our ecclesiastical histories. In addition to which, the most learned among their champions have been forced, not unfrequently, to acknowledge how unscriptural is the practice of infant sprinkling.

These things are clearly set before the reader of this pamphlet, in a series of letters, which, to our apprehension, fully entitle the author to respectful attention, and to our thanks. Let the following passage from the author’s preface silence the critic.

“He trusts he has written in the fear of God, and with a feeling sense of his responsibility; nor would he, upon any consideration, short of a conviction of the truth and importance of his subject, have ventured upon publishing his thoughts. As to method, he hopes that those of his readers, whose acquirements enable them to detect his defects, will have so much candour and good sense, as to treat with forbearance this part of his performance. As to matter, he has written to

be examined; and if what he has written can be shown to be inconsistent with truth, he asks for no quarter,—but hopes that, if error be detected, it will be exposed and corrected, for the glory of God, and the welfare of Zion.”

Justification in the sight of God: a Sermon delivered Feb. 3, 1833, occasioned by the death of the Rev. John Rees, late of Crown Street Chapel; with a Memoir of the deceased, and an Appendix, containing Critical Observations from eminent Divines, &c. &c. By HENRY HEAP, Minister of Bury Street Chapel (formerly Dr. Watts's).

This little work is dedicated to the Right Honourable the Earl of Roden. The elaborate *Sermon* is highly creditable to the judgment and zeal of Mr. Heap, and will be read, we hope, by many with great spiritual profit. The first part of the *Memoir* might have been abridged with advantage; it contains, however, many excellent things, and exhibits the spiritual experience of the late zealous minister in a very edifying manner. The paper communicated by the Rev. John Leifchild is an admirable one, and greatly enriches the publication. *The Elegy*, by T. M. Ball, is a very affectionate tribute to the memory of Mr. Rees, and, as a poem, rises far above mediocrity. *The Frontispiece* gives a very good likeness of the deceased minister. We could with pleasure make many interesting extracts, but our limits forbid. We most heartily wish the widest possible circulation to the work, not merely on account of its own merits, but because “the profits arising from this Sermon, &c. &c. will be appropriated to the benefit of Mrs. Rees and her orphan children.”

Sermons for Christian Families, on the most important Relative Duties. By the late EDWARD PAYSON, D. D., Pastor of the second Church in Portland, America: pp. 365.—Gallie.

The reputation of the lamented author will sustain no injury by the publication of this additional volume of his Sermons. They are seventeen in number, and their subjects

as follow:—The Blameless Pair—Children to be Educated for God—How Little Children are prevented from coming to Christ—Duty of the Present to the Coming Generation—Anguish of Parents at the Perverseness of Children—The Guilt and Consequences of Parental Unfaithfulness—The Iniquity of the Fathers visited upon their Children—An early interest in God's Mercy essential to a Happy Life—Sin avoided by Considerations of God—Solomon's Choice—Character affected by Intercourse—Character of Daniel—Our Obligations to God and Men—Participation in other Men's Sins—Prayer for Rulers—Love to Christ indispensable—The Characters whom Christ loves.

Tales of the Covenanters. By ROBERT POLLOK, A. M. Author of the “Course of Time:” pp. 352.—Collins.

Our readers will find that this small volume possesses no ordinary attractions. Even the shade of those we venerate, though departed, is valuable. Here then we are presented with an engraved resemblance of the deceased Robert Pollok, accompanied with a *fac simile* of his autograph. The preface contains a brief narrative of his comparatively hasty journey through the vale of mortality; to this is subjoined an extract from the “Course of Time,” in which the poet affectingly describes the deep distress with which his mind was oppressed, previously to his obtaining the heavenly relief, so impressively commemorated in the following lines:—

“ ————— When thus he lay,
Forlorn of heart, withered and desolate,
As leaf of Autumn which the wolfish
winds,
Selecting from its falling sisters, chase
Far from its native grove to lifeless
wastes,
And leave it there alone to be forgotten
Eternally, God passed in mercy by—
His praise be ever new!—and on him
breathed,
And bade him live, and put into his hands
A holy harp, into his lips a song
That rolled its numbers down the tide of
Time:

Ambitious now but little to be praised
Of men alone ; ambitious most to be
Approved of God, the Judge of all ; and
have
His name recorded in the book of life."

As to the "Covenanters," it is said, "The three tales which constitute this volume, were originally published anonymously, but a number of editions of them have appeared with the author's name since his death. They are obviously all of them juvenile and hasty productions of a man of genius. No common interest belongs to them as the works of the author of the 'Course of Time.'"

A New and Complete Edition, Revised and Corrected, with an Accompaniment for the Piano-forte, comprising many Compositions never before published, of the Vocal Music of the late William Banister. Now first collected into one volume. Edited by HENRY J. BANISTER.

In reference to musical composition, whatever may be our deficiency, either as to science or taste, we cannot have the least hesitation in stating it as our opinion, that, if the labours of genius were always remunerated in proportion to their merit, we should certainly have witnessed, in the present instance, a much longer list of subscribers than, we regret to say, appears at the close of these pages. Now, however, that this valuable volume of devout harmony has attained to its projected consummation, we sincerely hope its well-earned patronage will be widely extended. Be that as it may, the respected editor must have enjoyed no ordinary gratification in the consciousness that, while thus occupied in supplying to the Christian public an enlarged source of elevated recreation, he was rearing to departed worth a lasting monument of filial affection, the inscription on which, we doubt not, will long perpetuate names endeared to each other by hallowed associations and interminable friendship.

The Life and Travels of the Apostle Paul. pp. 286.—Smith, Elder, and Co.

In a short introduction to this volume the author says, "As the

subject is one which has hitherto been treated of principally in a theological point of view, I have been tempted to write the following pages, with a design of combining, with the events of the Apostle's life, a short description both of the past and present state of the various cities and countries visited by him in the course of his ministry, and of the customs and manners of the people amongst whom he was at different times thrown." The work is divided into nineteen chapters ; the titles of which are principally the names of the cities and countries visited by the Apostle : it contains much that is interesting and valuable, which the student in theology and the general reader may peruse with considerable advantage. A neat "map of the countries travelled and places visited by the apostle Paul," is prefixed, which should be carefully consulted by the reader. About fifty years since Dr. Addington published an octavo volume on this subject, which deserves also to be had in remembrance.

1. *The Dissenters, and Church Reform.—A Letter to the Rev. T. Arnold, D. D., Head Master of Rugby School, occasioned by his Pamphlet, entitled "Principles of Church Reform."* By VINCEY, pp. 31.—Westley.

2. *Sermon :—Dissent the cause of God and Truth.* By J. WATSON, author of Discourses on "the Internal Evidences of Christianity," &c. pp. 24.—Holdsworth.

These short, sensible, pungent tracts may prove useful to such of our readers as cannot have access to more enlarged works on the subject of dissent.

The History and Conversion of Shemoel Hirsch, otherwise Samuel Harris ; a Polish Jew. Written by himself. Second Edition, pp. 82.—Simpkin and Marshall.

This history, whether true or false, certainly contains some extraordinary incidents. There have, indeed, been very many changes in the life of Samuel Harris ; and we sincerely hope that it may ultimately appear that he has been truly converted to the knowledge, the faith, and the obedience of our Lord Jesus Christ.

OBITUARY.

MRS. BIRT.

On the 26th of April, 1833, died, aged 70, Jane, the highly esteemed and much loved wife of the Rev. Isaiah Birt, of Hackney. Very few characters have presented such a combination of excellencies as that which was exemplified in her's; and few have bequeathed to survivors a memory so fragrant and so blessed. Her unobtrusive and unostentatious passage through life was attended by the universal and affectionate esteem of those who knew her—and they were many; while it was enriched and adorned, like that of Dorcas, by a fulness “of good works and alms-deeds which she did.” Of this, the following particulars, furnished by one who was admitted to the closest intimacy with her, will give a more distinct idea than could be produced by any general statement.

“It was her constant practice, and continued for many years, to take her children with her to her closet on the Sabbath evening, and there to pour out her soul to her Heavenly Father for the influences of His Spirit to rest upon them. To her prayers, to her admonitions, and repeated conversations, some of them ascribe their first religious impressions: and most powerfully did her whole life prove how sincerely she could adopt the language of the apostle, ‘I have no greater joy than to see my children walk in the truth.’ She truly watched over them with a godly jealousy; but she governed by love. Their passions were often restrained and evil tempers subdued by the thought, ‘Mamma will be grieved,’ and even warm expressions were checked by the fear, not that she would be angry, but that she would be distressed. During the latter years of her life, she would often express her gratitude to her Heavenly Father, for permitting her to enjoy so serene a close to an active life, in which she was able to devote so much of her time to reading and meditation. Frequently did she retire in the course of the day to hold converse with her God. In her letters to her absent children at this period, she was particularly earnest in exhibiting to them the value of a Saviour’s love, entreating them to partake the offered salvation, and to glory only in the excellency of the knowledge of Christ Jesus her Lord. This was the theme on which she loved to dwell, and on this she would

expatiate with all the warmth of her affectionate heart, and with an earnestness which sometimes made them suspect that she felt the time of her departure was at hand, and thus a period would be put to all her affectionate pleading with them. She often lamented her inability, through indisposition, to attend, as in her earlier years, on the public means of grace—this, she would say, is my cross, but it is my Father’s appointment—and she would gratefully acknowledge His kindness in so graciously manifesting Himself to her in her retirement; and often, at the close of the Sabbath, would exclaim, ‘I have had a happy day.’ Her friendly concern for others was manifested to all who had the happiness of her acquaintance. Her benevolent heart embraced every human being; and it was a remark frequently made by those who best knew her, that she seemed devoid of selfishness—every one was remembered except herself—her delight was in making others happy. To the close of life she retained the warmth, the glow of friendship, which, generally, belongs exclusively to the younger part of it; and many young persons would testify how kindly she participated in their feelings, soothed them by her sympathy, and aided them by her counsel, while she led them to make their requests known to Him, without whose permission not a sparrow falls to the ground. A short time before her last illness, mentioning some things she wished to be attended to after her decease, and continuing with perfect complacency to converse on the subject, one of her children begged her to refrain, declaring she could not bear to contemplate that event; when Mrs. B., with a look of affection, never to be forgotten, replied, ‘But, my love, it will arrive, and it is right for us to accustom ourselves to the contemplation of it.’ The last Sabbath she was detained at home by the inclemency of the weather, she said, ‘I mourn at being kept from the house of God, but it will not be long; very soon I shall begin my eternal Sabbath.’ Some one saying, ‘Oh, I hope you will be long spared to us.’—‘No,’ she replied, ‘it will not be long, it will be but a little time.’ At the commencement of her last illness, which was very short, she said, ‘Read to me: I have enjoyed much of the presence of my Heavenly Father, but I want more now of

the manifestations of His grace.' Her difficulty of breathing was such as to prevent her speaking much, except in broken sentences; yet her lips often moved as if in prayer, and she was heard distinctly and frequently to say, 'Come, Lord Jesus!' On one occasion, having made that exclamation, she added, looking at her husband, 'We will say with dear Mr. Hall, *Come quickly!*' Her mind, during her whole illness, was fully stayed on her Lord—she had nothing to do but to die; and nothing arose to disturb, for one moment, the calmness with which she waited for the summons to depart."

Her remains were interred on Friday, the 3rd of May, in a vault beneath the Baptist Chapel, Mare Street, Hackney, when a suitable address was delivered by the Rev. Dr. Cox, who, on the morning of the following Lord's day, also preached a very appropriate and impressive sermon on the occasion. The event was improved by Mrs. B's pastor, the Rev. Mr. Swan, in a Funeral Discourse, at Cannon Street, Birmingham, where her lovely character will be held in long and most affectionate remembrance.

MRS. SAUNDERS.

On Tuesday, the 25th of June, 1833, was suddenly removed to her rest, after but a few hours' illness, Sarah, the beloved wife of Mr. S. Saunders, Great Surry Street. As nothing can, perhaps, more strongly show the excellency and value of true religion, than its blessed effects in supporting the mind under the greatest and heaviest trials; the following short account of the last moments of the above esteemed friend, addressed by her bereaved husband to the Rev. James Upton, may, probably, not be deemed unacceptable.

12, Great Surrey Street,
June 27, 1833.

Dear and Honoured Pastor,

You will, perhaps, wish me to give you some particulars respecting the closing scene of my dear companion's afflictive pilgrimage; and, so far as it may redound to the glory of that Divine Redeemer, whose rich and reigning grace it is his people's delight to magnify, I will endeavour to make the attempt, though I am aware I shall do it but very imperfectly.

To you, dear Sir, who have known her so long, it would be almost superfluous to say, that her's has been for many years a state of almost constant personal affliction, and that, superadded to this, an attack of the late prevalent and very fatal Influenza was evidently the

means which the Lord was pleased to employ for preparing the way for that event which has placed her family in circumstances of mourning. So little, however, was this anticipated, I believe, either by herself or us, that her partial recovery, so as to resume, in some degree, the duties of her family, was hailed by us, as affording the pleasing prospect of the continuance of her valuable life; and it was not until the day, and within a very short time of her decease, that any idea to the contrary was entertained. On the morning of that day she was seized with a sudden and violent attack of illness, which, however, seemed in some degree to abate, and I was enabled to leave the house; but, about three o'clock, was suddenly and very unexpectedly called home by the intelligence of her being in an alarming state, the particulars of which—it was our last interview—I will now endeavour, as briefly as I can, to relate to you.

On reaching her bedside, and taking her hand, I said, "My dear, you are very ill," she replied, "Yes, very ill!" "Well," I said, "I hope you are enabled to look to the Lord now." "Oh!" she said, "he is *here*." "Well then," I replied, "blessed be his holy name, if he is here, all will be well, for you know

'Jesus can make a *dying-bed*
Feel soft as downy pillows are.'

"Oh yes," she replied, "he *can*—he *can*, and—he *will*." She then desired me to pray, after which she lay composed, and, as we thought, inclined to sleep a little. Shortly after, her medical friend, who had been unceasing in his attention, again came in; but could afford us little ground of hope. On one of her sons approaching, she lifted her almost exhausted countenance upwards, and recognized him as coming to take his last leave of his dying mother, and then, resuming her former position, burst into an attempt to praise, by endeavouring to sing a hymn. From what little her voice, which was almost gone, allowed her the power of expressing, we thought it was that sweet hymn, with which we are all so familiar, "Salvation! oh the joyful sound," &c. After this she continued speaking, but only parts of what she uttered could be distinguished; these were, "*precious blood, precious, precious blood*." I said, "My dear, you are speaking of the precious blood of Christ." "Yes, yes," she replied, "there's all my hope." "Well then," I said, "you can have no cause for fear, for you know he hath declared, 'He that believeth in

me shall never perish." "Oh no, never perish, never perish," she replied with emphasis. After this, on a distressing return of illness, she inquired what opinion was entertained as to her recovery. I intimated to her, that it was considered very doubtful; but then I added, "My dear, if it is the Lord's will to take you, you will know what the apostle meant, when he said, 'to depart and to be with Christ is far better;'" "Oh yes," she said, "far better, but then you know, *the ties*," alluding to her numerous family. I observed, "you must leave them to the Lord." She said, "I must." After this, you, dear sir, were so kind as to visit her; and I need not repeat the pleasure she felt at the sacred sources of consolation which you were enabled to suggest, and with the recollection of which she was, I trust, enabled, through the riches of Divine mercy, to pass through the dark valley. You remember, especially, those sweet hymns, "'Twas well, my soul, he died for thee," and "There is a fountain filled with blood," &c. It was now becoming evident that her departure was at hand, for, on changing her position, she appeared quite helpless, and, as we thought, unconscious, though she continued to breathe. Her children, who had been kept out of the room, that their grief might not disturb her, were therefore immediately summoned; but, before they could surround her dying bed, without a struggle or a groan, she had quietly resigned her soul into the hands of her Divine Redeemer. Surely it becomes us all to express the wish, and to neglect none of the means appointed for its accomplishment,—"Let me die the death of the righteous, and let my last end be like his!"

Thus, dear sir, have I endeavoured to give you a short account of my dear companion's last trial; and, if I were to

add any thing respecting her character, it should only be with a view to the praise of that Divine Grace, which, I believe, could alone make her what she was, and to encourage others to seek for the same mercy. As a Christian, a wife, and a mother, her memory is embalmed in the recollection of a grateful and an affectionate family; and to those who knew her best it might safely be left to speak of the patient suffering, cheerful resignation, and unfailing hope, or, as the apostle denominates it in his delightful exhortation, "hope to the end," which she was, through sovereign grace, enabled to manifest. Oh, that we all may be favoured with the same divine mercy, and be enabled to follow those who now through faith and patience inherit the promises! Amen and Amen.

I remain, dear Sir,
Yours, affectionately and obliged,
S. SAUNDERS.

I forgot to mention, that she was called to the knowledge of the truth under a discourse from a minister, of whose name I am not certain, nearly thirty years ago, and that she died in her 49th year, having had a family of thirteen children, of whom eight survive. Oh, that they all may be bound up in the bundle of life!

I had no instructions from my dear companion, relative to any particular portion of Scripture to be recommended to your consideration, but if I were to refer to any, it should be to that which was so evidently sweet to her own mind, 1 Pet. i. 19, "*The precious blood of Christ.*"

Her remains were interred in Bunhill Fields burying-ground, on Monday the 1st of July, and on the following Sabbath the event was improved by the Rev. J. Upton, in a solemn and affecting discourse, from the words suggested above, to a large and attentive auditory.

RELIGIOUS INTELLIGENCE.

EXTRACTS FROM THE ANNUAL EPISTLE OF THE SOCIETY OF FRIENDS.

We believe there are more than a few among us, who, from the circumstances of the times, are struggling with difficulties. May these be encouraged still to seek first the kingdom of God and his righteousness, in the consideration that their heavenly Father knoweth all their need. It is those who walk in his fear and love, to whom he most abundantly

dispenses that grace by which they are enabled to put their trust in him. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength. We affectionately recommend our dear friends who are thus circumstanced, to exercise that moral courage which will enable them to contract their family expenditure within their income; and we would warn them not to delay this important duty, under expectation of what they may consider to be an improvement in

the state of trade; and which may not be realized. And may all our dear friends be careful how they enlarge their concerns, with a view of increasing their means of support; always bearing in mind, that godliness with contentment is great gain.

We have reason to believe that friends, in every part of the country, continue to be faithfully attached to our ancient testimony against tithes and other ecclesiastical demands. The amount of dis-tincts, almost exclusively on these accounts, as now reported, is nearly thirteen thousand pounds. It is our firm conviction, that one of the purposes for which the Lord saw meet to raise us up as a people, was that we might become faithful witnesses against the corruptions which had found their way into his visible church; yet we would affectionately remind you, that to maintain a controversy with error does not necessarily establish us in the truth; that it is possible not to be conformed to the world in many things, and, at the same time, not to be transformed by the renewing of our mind. We therefore earnestly entreat our beloved friends, while steadfastly adhering to all our Christian testimonies, not to rest satisfied with any thing short of that conversion of heart, that daily dependence upon God, and that entire obedience to his law, which constitute the very life of godliness.

Besides other engagements which have occupied us at the present time, we have been employed in revising the Rules and Advices of the Society, of which a new and enlarged edition is about to be published. In the course of these proceedings we have had, with gratitude, to acknowledge the help mercifully afforded us, in conducting and terminating many weighty deliberations. We have been much impressed with the value and importance of our Christian discipline: we believe that our forefathers in the truth were graciously favoured with divine aid in its establishment, and that it is in accordance with the simple principles of church government developed in the New Testament. While it enjoins upon us to be subject one to another in love, it neither encroaches on true Christian liberty, nor in any degree releases us from that individual dependence on the great Head of the church, and that obedience to his commandments, without which we can have no claim to be regarded as members of the body of Christ. We highly esteem this institution as a means of preservation to us and to our children; and most earnestly do we desire that it may

ever be administered by men of clean hands, in the spirit of meekness, and in the fear of God.

The reports which we have at this time received of the state of our public schools have been highly satisfactory to us; we believe they have been rendered a great blessing to our Society. Our sympathy and esteem are peculiarly due to those who are conscientiously occupied in discharging the responsible duties attached to the care of youth. With a right fulfilment of your trust, dear friends, our hopes of a succeeding generation are intimately connected. Your calling is arduous, but of eminent utility; and one in which you have abundant opportunity to serve the Lord. You have especial need to seek for the wisdom which is from above; but if, through heavenly help, you have been made instrumental in establishing correct moral habits and sound religious principles, however limited your sphere, you may hope to partake of the blessing of those who turn many to righteousness. We are religiously concerned that our young people of every class, whilst they are receiving that education which will fit them for usefulness in after life, may continue to be trained up in the knowledge and love of the Holy Scriptures; and that they may, in humility and the fear of the Lord, examine for themselves the external evidences of the Christian religion. May they ever be preserved in that teachable, watchful, and tender state of mind in which they will be alive to the perceptible influence of the Holy Spirit, and in which the Lord will be pleased to grant them a right understanding of the way of life and salvation.

Epistles addressed to this meeting have been received and read from our dear brethren in Ireland, and the several yearly meetings on the American continent, with the exception of Virginia, and have proved very acceptable to us.

The degraded and demoralized state of the poor, in many parts of the United Kingdom, and the great extent of crime, have at this time deeply affected us. We therefore entreat friends, in their respective situations in town or country, to search out the causes of these things. We apprehend that among these causes will be found those abridgments of the comfort of the labourer, which tend to a wretched and disreputable pauperism. We earnestly desire that friends may be exemplary in their attention to this important subject; and that they may encourage their neighbours, and unite with them in their endeavours, to apply a

remedy to these evils. And seeing it is sin which separates the soul from God, and that ignorance and intemperance, vice and irreligion, so much prevail among the inhabitants of the British Isles, we are desirous that our members may allow their sympathies to be awakened for these our fellow-subjects. And may their religious concern extend to other parts of Christendom similarly circumstanced, with an earnest desire that, under the blessing of Providence, they may be made instrumental to effect a real improvement in the domestic, moral, and religious state of our fellow-men.

The deplorable condition of the heathen, and the degraded circumstances under which they are living, have been felt at this time, as well as in former years, to be truly affecting. And although no way appears to open for our adopting any specific measure, in order to communicate to them the knowledge of the truths of the gospel, we earnestly recommend their benighted condition to the frequent remembrance and Christian sympathy of all our members. There are various means of diffusing a knowledge of Christianity among them, which in no degree compromise our religious principles. The Holy Scriptures abundantly testify how offensive in the Divine sight are the abominations of idolatry; and we desire that all may stand open to the intimations of the Heavenly Shepherd, and follow the leadings of his Spirit into such services as he may be pleased to appoint to them individually. We rejoice in the part which many of our members have taken in the general diffusion of the Holy Scriptures, and in promoting a Christian education of the poor in this and other countries; and we desire that these very important objects may receive the continued attention and support of Friends.

We feel at this time a warm and affectionate solicitude that we may all strive, through the help of the Holy Spirit, to live up to that profession of the Christian religion, and to maintain those views of its simplicity, spirituality, and purity, which our Society has uniformly thought it right to uphold. And, as living faith in the doctrines of the gospel, and a practical observance of the precepts and example of our blessed Lord, regulate our affections and conduct, we shall be enabled more correctly to perceive our individual places in the church. In the exercise of this faith and obedience, we shall become more weaned from the love of the world, and more filled with the love of God; and

whether our lot be cast at home or abroad, in more civilized or in less enlightened countries, we shall be made instrumental in advancing that kingdom which is righteousness, and peace, and joy in the Holy Ghost.

In former epistles we have often had occasion to express ourselves in language of commiseration, and even in terms of discouragement, on the long-continued oppression of the slaves in the colonies of the British empire. In the course of the last two years, our fellow-countrymen, of various religious denominations, have co-operated with increased zeal in advocating the cause of the oppressed. The righteousness of the law of Christ has been pleaded in these nations as an unanswerable argument for the total extinction of slavery. Within the same period of time, a variety of concurrent events have marked the hand of an overruling Providence; and this cause of humanity and justice has made its way to an unparalleled extent. It is with reverend thanksgiving to our Almighty Father in heaven, that we now look forward to the termination of this cruel and disgraceful system, as an event not far distant. The government of the country has, in effect, recognized the grand principle, that man should hold no property in the person of his fellow-man; and the House of Commons are engaged in legislating upon this deeply interesting question. We humbly commend these proceedings to the blessing of the Most High. May it please Him, to whom the cause of the poor and afflicted is precious, to influence our rulers to the enactment of such just and equal laws, as shall place the enslaved negroes in full possession of those rights and liberties, to which they are entitled equally with ourselves.

And now, in conclusion, dear friends, be kindly affectioned one to another with brotherly love; in honour preferring one another. May we labour after an increase of that fellowship and sympathy in which we can bear one another's burdens; and in which, if one member of the church suffer, the others can suffer with it; and, if one be honoured, the others can rejoice with it. May it be the prayer of us all, that the charity which hopeth, believeth, and endureth all things, may increase and abound amongst us. Bear one with the other in meekness and love, amidst the infirmities of flesh and spirit. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; and may we every one so hold out to

the end, that when the chief Shepherd shall appear, we may each receive the crown of glory that fadeth not away.

Signed, in and on behalf of the Meeting, by

SAMUEL TUCK.

Clerk to the Meeting this Year.

June 6, 1833.

BRADFORD ACADEMY.

The annual meeting of the subscribers and friends of the "Northern Baptist Education Society," was held at West Gate chapel, Bradford, Yorkshire, on the 7th of August. After singing and prayer, the Report was read by one of the Secretaries; and various resolutions were passed unanimously. The sermon to the students was preached by Rev. W. Copley, of Oxford. Eighteen young men had, during the past year, received the patronage of the Institution—several had left the Academy to become pastors of churches—one had gone to supply an English congregation on the continent—and two were supplying pulpits with a view to the pastoral office. The Report, which was on the whole gratifying, gave a very pleasing account of the diligence, attainments, and general good conduct of the students. As the Committee has determined to reduce the expenditure as nearly as possible within the income, the Treasurer's account showed but a small balance against the Institution. It was, however, deeply regretted that the state of the funds rendered it necessary to restrict the number of admissions; and that several applications from very promising young men had been refused.

The annual meeting will in future be held at the end of the session, instead of the commencement; that is to say, in the first week in May, instead of the first week in August. On the following morning, about twenty ministers, who had been educated in the Academy, breakfasted together at the school-room of West Gate chapel.

SOCIETY FOR THE EDUCATION OF THE SONS OF BAPTIST MINISTERS.

The Committee of the above Society beg most earnestly to call the attention of the readers of this Magazine to the Report of their proceedings which will be found stitched up with the cover for the present month. They will perceive by that Report, that though the Society has done some little good, still its beneficial effects have been proportioned

neither to the extent of the field for its operations, nor to the resources which the denomination might easily furnish for the entire occupation of that field. The main reason of this lies, as they conceive, in the fact, that the Society has hitherto been very imperfectly known. They cannot imagine that any will dispute the necessity, the equity, or the benevolence of the object to the promotion of which their labours are dedicated. Where they have had opportunities for bringing that object fairly into view, they have received such encouragement as to make it manifest that its propriety is both appreciated and felt. They therefore have formed the opinion above intimated, that the Society needs only to be known to ensure the most efficient support. To those who have already afforded them aid they offer their unfeigned thanks, and trust themselves to their continued kindness. They put it to the rest of the denomination—to those who hitherto have withheld their assistance, as well as to those who, in ignorance of the existence of the Society, have lacked opportunity for rendering help,—whether it shall really be suffered to sink. While to Him to whom belongs the silver and the gold they look up, with an assured confidence that, as he accepts those good works which are in the hearts of his people, though he may not permit them to carry their designs into execution, so he will accept of their thoughts of love to his ministers, and not without a cheering hope that he will put the Society in possession of such means as hereafter to render any appeal of the present kind altogether unnecessary.

ASSOCIATIONS.

WESTERN.

Tuesday, May 28. Brother Elliot read and prayed; brother Hatch preached from Col. i. 19. Brother Busby concluded.

Wednesday, 11. A. M. The brethren Sincos, Cutcliffe, J. M. Chapman, and Gabriel engaged at the special prayer-meeting.

Afternoon, half-past two. Brother H. Crook prayed; brother Coombs, the Moderator, read the Preliminaries, after which the letters from the churches were read, and the service closed by the Moderator.

Evening, half-past six. Brother R. Humphrey read and prayed; brother

Price preached from Rom. xiii. 11. Brother Blackmore concluded.

Thursday morning, 6. Brethren Elliott, W. Humphrey, Baker, and Stembridge prayed.

Half-past ten. Brother Baynes introduced the service by reading and prayer; brother Anstie preached from Phil. i. 21. Brother Sincox read the circular letter, and concluded.

Half-past two. Brother H. Crook read and prayed; brother Sutton preached from Matt. xi. 29. Brother Henderson concluded.

Half-past six. Brother J. M. Chapman commenced the service; brother Wayland preached from Eph. iv. 3; brother E. Crook acknowledged the cordial kindnesses of the Taunton friends, to the ministers and messengers, and, on behalf of the Association, expressed their grateful sense of the Christian liberality they had experienced.

At the meeting for business it was resolved:—

That the next Association be at Yeovil, on the Wednesday and Thursday in Whitsun-week, 1834. Brethren Crook, Singleton, and Davis, are appointed to preach, and, in case of failure, brethren May, Baynes, and Coombs.

That the next Circular Letter be on "*The Sacred Character and Imperative Obligation of Church Membership*," and that brother Thomas be requested to write it.

The Moderator closed the Association with prayer.

The churches are requested not to omit inserting in their letters their belief of the doctrines held by the Association.

Increase, 278—Decrease, 127—Clear Increase, 151.

LANCASHIRE AND YORKSHIRE.

Wednesday, May 29. The ministers assembled to arrange the business of the Association.

Two, P.M. Brother Stephens was chosen Moderator, and commenced the service by prayer. The letters from the churches were read, and brother Clarke concluded.

Half-past six. Brother Lister opened the service by prayer; brother Steadman preached from 1 Thess. ii. 1. After which a collection was made for the Itinerant Societies of Yorkshire and Lancashire. Brother Saunders, of Liverpool, read the Circular Letter, and concluded.

Thursday, six, A.M. Brother Harbottle presided; brethren Heyworth, T.

Harbottle, William Scott, Jackson, and Edwards, engaged in prayer. Money collected for the Circular Letters.

Half-past ten. Brother Fisher introduced the service by reading and prayer; brother Acworth preached from Rom. iv. 9—13; and brother Larom, from Hebr. iii. 1, 2. Collection was made again for the Itinerant Society. Brother Whitewood concluded.

At the close of the service the ministers and messengers met to transact the business of the Association, when it was resolved:—

1. That the Circular Letter, drawn up by brother Saunders, be approved and printed.

2. That the subject of the next Circular Letter be "*The best means of producing a Revival of Religion among us*;" and that brother Harbottle be requested to prepare it.

3. That the next Association be held at Bridge-street, Bradford, on Tuesday and Wednesday in Whitsun-week, 1834. Brethren Aldis, Saunders (of Liverpool), and Stephens, to preach; in case of failure, brethren Whitewood, Yeadon, and Harbottle.

Increase, 399—Decrease, 199—Clear Increase, 200.—Total number of members, 3875.

BUCKINGHAMSHIRE.

The Buckinghamshire Association of Baptist Churches held their Annual Meeting at New Mill, Tring, on the 10th of May. Brother Dosset preached from Isa. xxxiii. 10, and brother Statham from Mal. iii. 10, brother Brooks from Dan. ii. 44. The circular letter written by brother Brooks was on "*The connexion between character and comfort*." Baptized in the churches 141, clear increase 106. The Autumnal Meeting to be held at Prince's Risborough, on Wednesday Sep. 25th, brother Tomlin to preach. Put up at the Wheat Sheaf.

The Association to meet next year at Missenden, May 10th.

BEDFORDSHIRE.

The Eighteenth Anniversary of the Bedfordshire Association of Baptist Churches was held at Staughton, St. Neots, on Tuesday the 14th May, 1833. Commenced half-past ten in the morning; brother Whittemore read the Scriptures and prayed, brother Middleditch preached from 1 Pet. i. 9; and brother Gray from John ix. 49—52; brother Burgess concluded in prayer. Assembled again at three o'clock; brother Ramsay prayed, brother Middleditch was appointed

moderator. The letters from the churches were read; brother Vorley preached in the evening from 1 Cor. iii. 13, middle clause.

The next Association will be held at Bedford on the second Wednesday in May, 1834. Brother Burgess, of Luton, and brother ——— to preach.

Number of churches, 17.

Received 163 } Total increase 104.
Lost. . . 59 }

AXBRIDGE BAPTIST SABBATH SCHOOL.

The ninth anniversary of this School was held March 10, when the Rev. John Cocks (agent of the Baptist Home Missionary Society,) preached a sermon in aid of its funds, from 2 Timothy iii. 15. The congregation was large, and the collection liberal.

Some of the subscribers were so well pleased with the excellent management and beneficial effects of this School upon the rising generation of Axbridge, that they doubled their annual subscription. The number of children, now receiving religious instruction in this school, is 150. They repeated several chapters from the Old and New Testament; and the appropriate answers which they gave to questions on the subjects, proved that their teachers must have been indefatigable in storing their minds with divine truths. Rewards, in Bibles, Testaments, &c. to the amount of £10, were distributed amongst them.

The Axbridge Baptist Sabbath School tea-party held their annual meeting, May 28, in the Town-hall, (kindly lent by the corporation for that purpose,) when the subscribers, committee, teachers, and scholars, cordially united in Christian affection. The Rev. J. Cocks presided, and delivered an appropriate address.

NOTICE.

The Annual Meeting of the Berks and West London Association will be held at Datchet, on Tuesday and Wednesday, the 10th and 11th of September.

ORDINATIONS, &c.

WARMINSTER.

Mr. David Payn, late of Stepney College, was ordained over the Baptist Church at Warminster, May 1st., 1833. Brother Davis, of Newport, Isle of Wight, entreated a blessing on the solemn services of the day; after which, Mr. Ashton read a portion of scripture, and again addressed the throne of grace. Mr. Jones, of Frome, delivered the introductory address, on the nature of a gospel church, and asked the usual

questions; when Mr. Payn recapitulated the leading sentiments which he intended to bring forward in his ministry; and Mr. Saffery, of Salisbury, prayed the ordination prayer. Mr. Murch, theological tutor at Stepney, gave the charge from 2 Cor. iv. 5; and Mr. Draper, of Southampton, preached to the people from Phil. iv. 17. The brethren Dyer, of Frome; Williams, of Nottingham; and Mason, of Philip's Norton, also engaged in the devotional exercises.

COTTON END.

On Thursday, the 13th of June, Mr. Frost was ordained over the Baptist Church, at Cotton End, near Bedford, late under the pastoral care of Mr. Holloway, now deceased. The services of the day were commenced with reading and prayer by Mr. Hobson, of Maulden. Mr. Hillyard, of Bedford, delivered the introductory discourse on the principles of dissent, and received Mr. Frost's confession of faith. Mr. Cecil, of Turvey, offered up the ordination prayer. Dr. Ross, of Kidderminster, addressed a charge to the ordained minister, on the difficulties and encouragements of his work; and Mr. Brooks, of Fenny Stratford, addressed the church on the nature of the duties they owe their pastor, together with the motives which should induce them to a diligent discharge of such duties. Mr. Middleditch, of Biggleswade, closed the service with prayer. Dr. Ross preached again in the evening. The attendance was unusually large, and the service deeply interesting.

GREAT YARMOUTH.

On Monday, July 8, 1833, the solemn services connected with the settlement of Mr. H. Betts over the old established Baptist Church, took place. Mr. Boast, of Salehouse, commenced by reading the scriptures and prayer; Mr. Pye, of Norwich, delivered the introductory discourse on the nature of a Gospel Church; heard one of the Deacons, on the leadings of God's providence in bringing Mr. Betts among them; asked the usual questions, and received the account of Mr. B.'s early experience—subsequent call to the ministry—views of divine truth. The church, very numerous assembled, made a public avowal of their choice of Mr. B. Mr. Waller, of Lowestoff, offered the ordination prayer. Mr. Green, of Norwich, delivered the charge from 1 Peter v. 2, 3, 4.; and Mr. Puntis, of Norwich, preached to the church from Psalm cxviii. 5, (last clause.) Many, among the numerous church and congregation, shed tears of joy and gratitude.

EAGLE STREET.

The church in Eagle-street, in consequence of the serious and continued illness of Mr. Ivimey, have unanimously chosen, as an assistant minister, Mr. R. W. Overbury, late a student of the College at Stepney.

HAVERFORDWEST.

Mr. B. Coombes, formerly of Ross, has become the pastor of the church at this place.

ST. MARY'S, NORWICH.

On Thursday, July 25th, 1833, Mr. Brock, from Stepney College, was publicly recognized as the pastor of the Baptist church, St. Mary's, Norwich, late under the care of Rev. Joseph Kinghorn. In the morning, the service was commenced by the Rev. J. Bane, of Aylsham; a discourse on the nature of a Christian church was delivered by Rev. E. Lewis, of Highgate, by whom, also, the usual questions were asked of the church, and of Mr. Brock. The ordination prayer was offered by Rev. J. Puntis, of Norwich; the charge to the minister was given by Rev. W. H. Murch, president of Stepney College; and the service was closed with prayer by Rev. J. B. Innes (Independent) of Norwich. In the evening, Rev. R. G. Le Maire read the scriptures and prayed; Rev. W. Hawkins, M. A., of Derby, preached to the people; and Rev. J. Dryden, of the Tabernacle, Norwich, concluded with prayer.

WORTWELL, NORFOLK.

On Wednesday, July 24th, Mr. Hart, late pastor of the Baptist church at Framlingham, was publicly recognized as pastor of the Baptist church at Wortwell, in the county of Norfolk. Mr. Clarke, of Saxlingham, commenced the morning service by reading and prayer. The Rev. T. Goldsmith, of Stradbroke, stated the nature of a gospel church, and asked the usual questions. Mr. Hart gave a statement of the Lord's dealings with his soul, his call to the ministry, and a confession of his faith. Brother Tottman, of Laxfield, offered up the ordination prayer, and the Rev. N. Tidd, of Diss, gave the charge from Jer. iii. 15. The Rev. C. Buck, of Harleston, (Indep.) concluded by fervent prayer. In the afternoon, brother Goldsmith, of Stradbroke, commenced by reading and prayer; and the Rev. J. Cooper, of Stoke Ash, delivered a discourse to the people from Deut. i. 38: "Encourage

him." Mr. Tidd, of Diss, preached in the evening from 1 Pet. v. 10, 11. The congregations were large and attentive.

ATTLEBURGH, NORFOLK.

On Thursday, May 16th, 1833, the Rev. Joseph Green was publicly recognized as pastor of the Baptist church at Attleburgh. In the morning, the service commenced by Mr. Brock, late of Stepney College, reading the 3rd chapter of 1st Timothy, and praying; Mr. Puntis, of Norwich, defended the principles of dissent, asked the questions, and received Mr. Green's confession of faith; Mr. Hatcher, of Ellingham, prayed the ordination prayer; and Mr. Elvin, of Bury St. Edmund's, delivered an affectionate charge to the pastor, from 2 Tim. iv. 5., and concluded by prayer. In the evening, Mr. Elvin read and prayed, and Mr. Tidd, of Diss, preached to the church from Phil. i. 27.; and the newly-ordained pastor concluded the interesting services of the day by prayer. The hymns were read by Mr. J. Norton, of Old Buckenham. The congregations were very large and respectable. The deacon read an interesting account of the formation, trials, preservation, and late remarkable rise of the church.

ST. AUSTELL.

Public services were held on Thursday, February 7th, for the formation of a Baptist church in this town.

In the forenoon, after a sermon from Acts xviii. 8, by Mr. Clarke, of Truro, nine persons were baptized by Mr. Flood, late of Jamaica, in the presence of a very crowded congregation.

A meeting was held in the afternoon for prayer, and preliminary arrangements relative to the formation of the church.

In the evening, after reading and prayer, by Mr. Beddow, of Grampound, Mr. Steadman, of Truro, preached on the duties and privileges of church members, from Eph. ii. 19. Letters were then read from different churches, dismissing four persons with a view to the formation of this church. These, with the nine baptized in the morning, gave each other the right hand of fellowship, and were declared to be constituted a church of Christ. After which, the interesting services of the day were concluded by the administration of the Lord's supper to the newly formed church, and many other members of churches then present. May "the little one become a thousand!"

The whole expense of purchasing and fitting up the chapel is about £700; for part of which it will be necessary for this infant cause to appeal to the kind liberality of their christian brethren.

E. C.

RECENT DEATHS.

WILLIAM WILBERFORCE, ESQ.

On Sunday night, July 29th, in the 74th year of his age, that enlightened and pious patriot, WILLIAM WILBERFORCE, Esq., closed his valuable life at the house of Mrs. Lucy Smith, Cadogan Place, London. Nearly up to the day of his death he occasionally displayed, under the excitement of a visit from an old friend, a degree of mental vigour, a vivacity of countenance, and an interest in the great concerns near his heart, adapted to flatter the hopes of his friends; but these indications of strength were transient and delusive—the flickerings of the lamp before it expired. His death was at last sudden and it was peaceful. As the steady friend and eloquent advocate of negro emancipation, the name of WILBERFORCE will be held in honourable remembrance to the close of time. In that noble band of warriors against negro slavery who bore the heat and burden of the first campaign, and who succeeded in destroying the abominable traffic, he was most conspicuous. His declining state of health had for some time past compelled him to retire from the arduous duties of public life, but it abated not his interest in the great cause to which his energies had been previously devoted; and it is a pleasing reflection, that from the recesses of domestic retirement he was permitted to witness nearly the close of the contest, and to hail that great moral triumph which justice and humanity have at length obtained.

Mr. Wilberforce was buried in Westminster Abbey, that solemn habitation of "the departed great." His funeral was attended by the most distinguished members of both Houses of Parliament, who, forgetting all party and political differences, were anxious to unite in paying their last tribute of respect to the memory of a man, who for a long series of years had been so honourably distinguished in the British Senate—thus conferring the highest possible honour on the memory of the deceased, and giving to the world an exalted testimony of the esteem in which he was held by the rank, talents, and virtue of his country.

DR. WINTER.

We have the painful duty to record the sudden departure of this venerable and highly esteemed minister, who had been for nearly thirty years pastor of the Independent church in New Court, Carey Street, Lincoln's Inn Fields. The event took place on Friday, the 9th instant, at Hastings. On the preceding Sabbath he preached twice to his people, and administered the ordinance of the Lord's Supper in the afternoon, and after taking an affectionate leave of them, he left town for Tunbridge Wells on the 6th, and arrived at Hastings on the evening of the 8th. Having taken some refreshment at an inn, he secured lodgings on the beach, for himself, Mrs. Winter, and a friend,—purposing to remain about two weeks at Hastings, and to go from thence to Brighton, Gosport, and Ramsey. The Doctor appeared to be in the enjoyment of his usual health on the 9th: the sea air seemed to refresh his spirits, and a ride he took was very gratifying to him. He went out in the evening, with the intention of taking a warm bath, and was seized with a violent attack as he entered the establishment: medical assistance was immediately procured, but every means employed was without avail, and he expired about ten minutes before nine o'clock, ere the Rev. W. Davis could reach his lodgings.

The remains of Dr. Winter were interred in Bunhill Fields, on the 17th, at one o'clock.

MR. T. WILLIAMS.

Died, on Monday morning, August 12, after a few hours' illness, Mr. T. Williams, in the 78th year of his age. This venerable and distinguished servant of the Lord retained his mental faculties in perfect vigour to the last, having published, only a few months before his death, his last estimable work, "The Private Life of Christ." His contributions to the literature of his country are both numerous and valuable; but perhaps that by which Mr. W. was best known to the public is his "Cottage Bible;" for, had he published nothing else, the utility of that work alone is sufficient to cause him to live in the hearts of thousands, and he was even privileged to hear of several instances, where, under God, the perusal of it had been blessed to the saving of the soul. His "New Translation of Solomon's Song" also procured for him the esteem of many, eminent for learning as well as piety. But the productions of his pen

were so numerous, that a very imperfect list, now before the writer, comprises nearly forty articles; and, besides a great number of contributions to the various periodicals of his time, he was editor of the *Philanthropic Gazette* from its commencement to its close.

But few individuals now living have been so intimately connected with the rise and progress of the various religious societies which adorn our country, and which have sprung up during the last half century, as Mr. Williams; in him the cause of humanity and vital Christianity invariably found a stanch friend and powerful advocate. Suffice it to say, that having faithfully served his day and generation here below, without a struggle or a sigh, he sweetly fell asleep in Jesus, to awake to a joyful immortality; and, by his example, and his works, "He being dead, yet speaketh."

S. D. M.

T. HEPBURN, ESQ.

On the 11th of August, 1833, Thomas Hepburn, Esq., of Long Lane, South-wark, entered into the joy of his Lord. He was 79 years of age; 34 years a member of the Baptist church meeting in Little Prescott Street, and served that church for 26 years in the office of deacon. His life was distinguished by kindness and fidelity; his end was full of devotion and peace. At the time of his decease, his family was visited with a solemn dispensation of providence, his eldest and youngest daughters being suddenly called into eternity whilst looking on their departing parent. They saw him enter the waters of Jordan, and then they suddenly crossed the stream

themselves, as if to meet his spirit on the other side. May such events induce us to be ready for the coming of our Lord.

THOMAS KEY, ESQ.

The church at Prescott Street has also sustained a serious loss, in the departure of Thomas Key, Esq., of Water Fulford, Yorkshire. He was united with them in fellowship for 40 years, and sustained the office of deacon for 36 years. The praise of his liberality is in all the churches.

MRS. MARTHA DAVIES.

Died, at Bexley Heath (in her 75th year) on Thursday the 8th of Aug. 1833, after a very painful and protracted affliction, Martha, the wife of the Rev. John Davies, late of Crayford. In her dying hours she realized the peace that passeth all understanding, and endured a state of extreme suffering with holy fortitude, supported by the faith that sees him who is invisible. "Grace reigns."

J. B.

IN THE PRESS.

Essays and Letters on Important Theological Subjects, comprising an Inquiry into the extent of the Divine Decrees—The Atonement of Christ—the duty of man—And of the Ability of Man to perform his Duty. By James Hargreaves.

Richard Baynes's Catalogue, 1833-4, including about 7000 Articles, in various Languages and Classes of Literature.

"Birt's Personal Religion Vindicated." Second edition.

ABOLITION OF COLONIAL SLAVERY.

We expect that before this is in the hands of our readers the Royal Assent will have been given to a Bill which provides for the Abolition of Slavery throughout the British Colonies. The mention of this great fact is enough to inspire every humane bosom with joy and gratitude, even though, in the minds of many, we are aware that the former will be mingled with regret, and the latter checked by partial disappointment. If the Bill be not all that the friends of emancipation could wish, it is still beyond what the most sanguine of them, but a few years ago, could have anticipated; and surely it is sufficient ground for joy and gratitude to know that this system of cruelty and wrong, notwithstanding the mighty efforts made to shield and protect it, has received its mortal wound. We cannot at present enter into the details of this important measure, but hope in an early number to present our readers with its leading features. In the mean time it will sufficiently characterize it by observing that, to the poor oppressed slave, the Bill presents an object of delightful even though distant anticipation, in exchange for one of ardent but hopeless desire; while to his cruel task-master, who has long maintained an unrighteous dominion over him, it will be like the hand-writing on the wall of the Babylonian palace to its despotic prince,—"*God hath numbered thy kingdom and finished it!*"

IRISH CHRONICLE.

SEPTEMBER, 1833.

ELIZA CAIN AND FAMILY.

THE following is an extract of a letter from the Rev. J. ALLEN, containing a statement of the manner in which these Orphans have been provided for.

Easky, July 16, 1833.

My dear Brethren,

We have, as you will perceive from the heading of this letter, removed from Ballina to Easky, a distance of twelve miles; and in this place we intend (God willing) to remain for one or two months. Our object in removing hither is, partly to enjoy the benefit of the sea air, but principally to assist, instruct, and benefit the brethren in and about this town. May "our entrance in unto them," and our continuance with them, "not be in vain." This is our constant prayer.

In my last journal I promised to send for publication an account of the monies received and expended by me on behalf of the Cains. If you can find room for the following brief statement in your next Chronicle, I shall feel obliged by its insertion. I trust the manner in which the children have been disposed of may prove satisfactory.

This, however, is but the commencement of the business. For the two next years, that is, during Eliza's apprenticeship, it will take at least £20 per year to support and clothe her and her sisters, and to clothe her brothers; and then, supposing that Eliza will then be able to support herself and sisters, it will take £5 per year, for three years longer, to clothe the brothers. I mention this that you may be able to ascertain how far the money you have in hand is likely to go. About £45 or £50, in addition to what has been already expended, will place them entirely beyond want. This sum, from what I have seen acknowledged in the Chronicle, I trust you have in hand. I am, at times, surprised and overwhelmed,

when I reflect upon the goodness of God, and the kindness of Christian friends, to these poor children. May God, in making us the almoners of his bounty, also make us the instruments of their conversion!

CASH ACCOUNT.

Received by Mr. Ivimey, as acknowledged in the Irish Chronicle.....	99	15	4
Remitted to Mr. Allen, February 13th.	24	18	4
Expenses of Printing and Postages.....	2	5	10
	<hr/>		
	27	4	2
	<hr/>		
	£72	11	2

It will be seen that, after Mr. Allen's engagements are provided for, there will yet be a balance of £20 or £30; this will be retained by Mr. Ivimey, to meet any unexpected emergency, and for which interest will be paid.

From the Rev. JOHN WEST to the Secretaries.

Dublin, July 27, 1833.

Dear Sirs,

I have returned from my collecting tour—I have got £7 more than last year, but the travelling expenses are considerable, though I travelled outside the coach.

Last month I wrote to say that the primers, or first spelling books, were nearly gone, and to know if I am to have any more printed.

In August, 1831, I had 10,000 printed: the paper cost £22. 11s. 6d., and the printing £12.—Total £34. 11s. 6d.

I have money in hand to pay the expense; I hope you will inform me if I am to get any printed.

I am very anxious respecting the state of the Society's funds.

About the middle of next September I shall want to draw bills for at least £600; and where is the money to come from?

If I were twenty years younger I should be happy to go to England to collect; but if I live to the 2d day of next September I shall enter my 80th year.

We have collected in Ireland above £480 this year.

Two months since I wrote to Mr. Ivimey to propose that some of our schools, and itinerant readers, to the amount of £430 per annum, should be discontinued. Will it not be proper to do it now?

I remain,

Dear Sirs,

Your's respectfully,

JOHN WEST.

From MR. BATES to MR. ALLEN.

Ballina, June 18, 1833.

Dear Sir,

We live in a land of darkness, and amidst a people who, in general, are ignorant of that word which, by faith in Jesus Christ, is able to make them wise unto eternal life. And, though we mourn over the darkness that prevails, and grieve to think that so many of the children of men are living in ignorance, and enthralled in the errors of popery, whereby they are going, if the mercy of God does not prevent, in the road that leads to everlasting destruction, yet we will rejoice to think that, in some measure, darkness is being chased away by the rising of the Sun of righteousness, and the spread of the everlasting Gospel; that a spirit of inquiry has been excited amongst many people; that a cheering prospect of future usefulness presents itself to our view, and that much good, by the blessing of God, has evidently already been accomplished. Therefore, amidst all the darkness and error around us, amidst all the opposition, difficulties, and discouragements that we have to encounter, let us, as heralds of the cross of Christ, stand upon the walls of Jerusalem and proclaim the words of eternal life, knowing that

he who created the world is able to regenerate it; and, as we labour, let this be our encouragement, "Lo, I am with you always, even unto the end of the world." As we labour let us keep our eye upon this promise, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea," at the same time looking up unto God for his blessing, without which our most cheering prospects of success will be blasted, and all our labour be in vain.

May 19. Preached at home in the evening during your absence in Sligo.

May 26. During your illness, preached twice at home. The attendance was much as usual, and feel grateful to the Father of all our mercies that you are again restored to health, so as to be able to discharge the many and important duties which devolve upon you in that station which, by the providence of God, you are called to fill.

June 9. Preached twice in Easkey the Sabbath after we had baptized. The attendance was the same as it is in general. A few Roman Catholics were present and heard with attention. On my arrival I found two of our brethren were gone to hold prayer-meetings at about two or three miles distant, according to their usual practice, where I understand these feeble efforts of our pious friends are attended with the blessing of God. Some of those who attend give evidence of a change of heart, and our friends hope they will ere long join the church; but all our friends at Easkey seem to be alive in the work of God, the persecution they meet with from those who are enemies to the cause of Christ, instead of cooling their love to the Saviour, or making them ashamed of their Christian profession, gives renewed energy to their zeal, and increases their attachment to the cause of the Redeemer.

June 13. Whilst you were absent inspecting the schools, we had a special prayer-meeting, on which occasion I Missionary intelligence.

June 14. Preached in the evening at Mr. Whalin's to about twenty people. One family who generally attended had lately refused to come lest they should be called dippers, but on giving them another invitation they attended again last time as usual.

June 16. Endeavoured to supply your place at home during your absence in Sligo. In the afternoon attended to the young men who came for instruction. I think there were more than usual, some of them answered to the questions I asked from that portion of the word of

God which they read, so as to give satisfaction and afford encouragement to continue that mode of instruction.

I rest yours,

Affectionately,

JOHN BATES.

Account of a remarkable work of God among the Presbyterians in the North of Ireland, from 1628 to 1646; extracted from Fleming's "Fulfilling of the Scripture." Third Edition, 1681, pp. 348, 349.

"I shall here also instance that solemn and great work of God, which was in the church of Ireland some years before the fall of prelacy, about the year 1628, and some years thereafter, which, as many grave and solid Christians yet alive can witness, who were there present, was a bright and hot sun-blink of the Gospel; yea, may with sobriety be said to have been one of the largest manifestations of the Spirit and one of the most solemn times of the down-pouring thereof, that almost since the days of the Apostles hath been seen, where the power of God did sensibly accompany the word with an unusual motion upon the hearers, and a very great tack as to the conversion of souls to Christ, the goings of the Lord were full of majesty, and the shout of a king was heard in the solemn meetings of his people, that, as a judicious old Christian, who was there present, did express it, he thought it was like the dazzling beam and ray of God, with such an unusual brightness, as even forced by-standers to an astonishment. A very effectual door opened, with more than ordinary enlargement, which the ministers of Christ there did find in preaching the word, whilst the people might be seen hearing the same in a melting frame with much tenderness of spirit; surely this was the very power of God, a convincing seal to the truth and ministry of his servants who were then persecuted by the prelates; yea, a thing which, as it was known, had an awful impression, and was a terror to their adversaries. I remember amongst other passages what a worthy Christian told me, how sometimes in hearing the word, such a power and evidence of the Lord's presence was with it, that he hath been forced to rise and look through the church, and see what the people were doing, thinking from what he felt on his own spirit it was a wonder how any could go away without some change upon them. And then it was sweet and easy for Chris-

tians to come thirty, forty miles to these solemn communions which they had, and there continue from the time they came, until they returned, without wearying, or making use of sleep; yea, but little either meat or drink, and, as some of them professed, did not feel the need thereof, but went away most fresh and vigorous, their souls so filled with sense of God."

The following books have been received for the Library at Ballina:—

From "Rowland,"

Dr. Owen's Animadversions on Fiat Lux. 2 vols.

From Mrs. Busby, Chipping Norton,
Watt's World to Come.
Klopstock's Messiah.
Sailor's Magazine. 1 vol.

From a Friend, by Mr. Ivimey,
Edward's Narrative and Thoughts on the Revival.
Howe's Redeemer's Tears, &c.
Bellarminus Enervatus.
Reasons of the Protestant Religion, by Dr. Pye Smith.
Pamphlets and Sermons by Dr. Ryland.
Elementary Greek and Latin Works.
Owen on Understanding the Scriptures.
Owen's Animadversions on Fiat Lux.
Owen on Schism.
Owen on the Divine Original of the Scriptures.
Owen on the Trinity.
Harrison's Divine Logic.

From Mr. Farmer,
A quantity of Magazines.
Do. from Mrs. Philips, Westbury Leigh.

Dorcas sends the following gleanings of the "summer vintage" for Ballina:—

Christian Observer. 3 vols.
Knights of the Hermitage.
Hinton on the Holy Spirit.
Mr. Flavel's Catechism.
Exposition of the Creed.
Reasons for not using forms of Prayer.
Mr. Matthew Henry's Catechism.
Mr. Fuller on Sandemanianism.
Mastertown on the Trinity.
Directions for Reading Bible. 1648.
Garbutt's Resurrection of the Saviour. 1657.
Ball on Covenant of Grace. 1645.
Divine Glory in Moral Creation, by G. Monse.
Sundry Pamphlet Sermons.
Also four dozen covered tracts of fragments of the Scriptures. It was thought

they might be given to the children in the schools to learn, as they commit so much of the Bible to memory, and thereby save wearing out whole copies of Scripture in learning, or scattered as tracts. A line to say whether they are useful or not, will oblige, as, if so, a larger quantity can be obtained.

Mr. Ivimey, with thanks to the kind donor, begs to say that a further supply of the Scripture Tracts will be very acceptable.

From a Friend :—

Calamy's Sermons, 1 vol.
The Christian Covenant.
An Historical Miscellany.
Evangelical Magazine, 3 vols.
Reasons for Believing the Gospel.
Dodd's Thoughts in Prison.
Texts of Scripture.
Clark's Divine Authority of Scriptures.
An Exposition of the Assembly's Catechism.
Romaine's Life of Faith.
Vincent on the Doctrines of Christ.
Jenkins's Reasons for being a Baptist.
Physical Hints for Every Body, 4 vols.
Ten Sermons by Lewis Atterbury.
The Grounds of Christian Regeneration.
Modern Education.
The Force of Truth.
Sundry Tracts.
A Sermon on Baptism.
Preston's Saint's Qualification.
Burrough's Exposition of the Prophecy of Hosea.

A parcel of Thimbles, Needles, Canvass, &c., to be forwarded to "Mrs.

Allen, as rewards for the children in the schools under her care," from Mr. Richardson, Taunton.

A parcel has also been received from "The Union Day School for Girls," Newcastle, containing old school books. The kind friend who has sent them is respectfully informed that on account of their dilapidated state, Mr. Ivimey does not feel justified to incur the expense of sending them to Ireland.

CONTRIBUTIONS.

Received by Rev. J. Dyer :—

Sevenoaks, Ladies Association	8	0	0
Mr. Harrison.... (Sub.)	1	1	0
Down Friends.....	1	0	0
Miss Ravenhill	1	0	0
A Female Friend	1	0	0
Miss Lipscomb	1	0	0

N.B. The above donations from Miss Ravenhill and Miss Lipscomb are intended for Mrs. Wilson and her family.

By Mr. Pritchard :—

W. Burls, Esq.....	5	0	0
Mr. W. A. Salter.....	1	1	0
Mr. Biddle, for the Irish readers.....	1	0	0

By Mr. Ivimey :—

Collected from the Girls in Cannon Street Sunday School, Birmingham, for the use of Sunday Schools connected with the Baptist Irish Society.....	0	16	5
--	---	----	---

By W. Willcox :—

Rev. S. Webb, Langley, Essex.....	1	10	0
Mr. J. E. Ryland.....	1	0	0

Subscriptions received by W. Napier, Esq., Grand Junction Wharf; Mr. S. Marshall, High Holborn; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. J. Ivimey, Devonshire Street, Queen Square; and Rev. G. Pritchard, 4, York Place, Pentonville, gratuitous Secretaries, by Messrs. Ladbroke and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and by P. Brown, Esq., Cardigan.

MISSIONARY HERALD.

CLXXVII.

SEPTEMBER, 1833.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fen-church Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

MONGHYR.

Towards the close of last year Mr. Leslie spent two months at Calcutta, exchanging for that period with Mr. Yates, whose health required some intermission from his usual labours. While there, Mr. L., under date of Oct. 25th, gave the following account of his own station:—

The work of God at Monghyr still prospers, though slowly. The hill-man, of whom I wrote you in my last letter, goes on well. Indeed he affords every evidence of having been made a partaker of converting grace. He has, for the last four months, been anxious for baptism; but, wishing to give him a fair trial, I have not yet complied with his request. I intend, however, to do so on my return to Monghyr in December. I have brought him here with me, with the double object of pursuing my studies in his language, and of being the better acquainted with him. As the hills lie between Calcutta and Monghyr, I intend, on my return from this, to leave the boat at a place called Rajmahal, and proceed through the hills for the space of about 100 miles, and meet my boat again at a

place called Bhangulpore, about 36 miles from Monghyr. In this way I shall lose comparatively little time. I have some hopes of being able to hire a poney at Rajmahal; but if not, I think I shall be able, the season being cold, to accomplish the journey on foot. The way is entirely unknown to Europeans, but my hill-man is well fitted to be a guide. He tells me that he is sure the people will give me places to sleep in, as well as every thing they can supply in the way of food. My object in such a visit is merely to spy out the land, to see where the people are most thickly congregated, and to ascertain what places will be best for future operations. Having ascertained these, I intend to send the hill-man (who has good abilities for public speaking) accompanied by a native Christian, to preach occasionally among his countrymen; and when the season will admit, I will endeavour to accompany them myself. The hills lie at the distance of sixty miles from Monghyr; but they cannot be ascended, except at certain seasons, on account of the jungles that extend a long way from their base. A person entering is liable to be seized with the jungle fever. The late Mr. Christian, a Missionary of the Propagation Society, attempted to enter them earlier than was proper, and the consequence was, he, his wife, and I think thirteen servants, all fell victims to the dreadful pestilence.

Since I last wrote, we have had another open renunciation of caste in the town.

A man of the writer caste deliberately and against all the entreaties of his friends, declared himself a Christian, and separated from them. He has a tolerably good knowledge of Christianity, and is a pretty fair native scholar. He supports himself by letting out for hire carriages and bullocks; and declares that his espousal of Christianity is from a pure conviction of its truth, and not from any hope of being benefited in a temporal way. Indeed he can have no hope of this kind. We have not baptized him; but he regularly attends chapel, and is not ashamed to own himself a Christian in the face of all men.

We have likewise had two European additions to our church. One of them, an excellent young man well known to us all; and the other a Mr. Magrath, who was employed at Gorruckpore as a catechist by the Church Missionary Society. He is a young man of decided piety, and very considerable talents and acquirements. He came to this country as a private soldier, but is of a very respectable family at home. He was brought to the knowledge of the truth while in the army, by the simple reading of the Scriptures.

A subsequent letter, dated Jan. 30 last, gives the very affecting sequel of the history of this individual.

You will recollect that I gave you an account, in my last letter, of the baptism of a young man of the name of Magrath; and I think I told you also of his singular mode of proceeding in going from place to place preaching the gospel of Christ, and living on such things only as the natives were pleased gratuitously to give him. He believed that he was under an obligation to pursue this course; and, although we all attempted to persuade him that he would unquestionably shorten his days by such a mode of life, yet we could make no impression. In vain did we tell him that Paul received support from the Macedonian church; and that the churches were obligated, by a divine command, to minister of their temporal things to those who dispensed the word of life, and that consequently it was no sin to take as much as was necessary for our support in a common way. To him it was enough that Christ had said, "Provide neither gold, nor silver, nor brass in your purses," &c. He had already indeed, from the privations he had endured, greatly injured his constitution. And it was impossible not to grieve over the state of mind which was leading a young man of the finest talents

and the deepest piety to put an end to his existence.

He had intentionally devoted himself as a Missionary to the people of the hills; and had, with my hill-teacher, acquired a great deal of the language. A week or two after my departure to Calcutta, he (although strongly urged to the contrary), went to go alone among the people. He reached the base of the hills, but it is uncertain whether he ever ascended any of them or not. The fatal jungle fever seized him. He, as is supposed, began then to make a retreat to Monghyr; but, unable to proceed above a few miles, he took refuge in a native hut, not far from the banks of the Ganges, where he died, we know not how. I was at the place where he died, and where he lies in a solitary grave; but all I could learn from the natives was, that he had been seven days ill, and the last two speechless. His death having been made known to some European gentlemen who were then in the neighbourhood, they kindly came, took him up, and buried him. From the state in which they found him, one of them says, that it is highly probable he died from the mere want of sustenance. Thus ended the brief career of a young man of the most ardent piety and devotedness. He had not completed his twenty-fifth year. I have no hesitation in saying that he fell a martyr to his own mistaken imprudence. No European can possibly long exist in this country, sustaining the privations to which Magrath voluntarily subjected himself. He would sleep on the bare ground, live for days and weeks on the uncooked grain which the horses in this country eat, and refuse every thing in the way of cordials or supports to his system. It was with difficulty I could get him to accept of fifty rupees to provide himself with clothes, or any other little thing he might need.

The circumstance of his death alarmed all respecting me; and led several to endeavour to persuade me not to enter the hills. I was distressed at the thought of being diverted from a purpose on which I had set my heart; but having learned that the jungle was not then in a fit state to be passed through, I thought it my duty not to enter. The rains had continued longer than usual, and the ground was consequently not sufficiently dry; and when this is the case, it is almost certain death to enter. The leaves of the jungle falling into the water, rot, and cause the air around to become infected; and it is the inhaling of this air that produces the deadly fever.

Having visited some villages by the way, and preached, and dispersed tracts,

I returned to Monghyr, Jan. 3. Here I found things going on as usual. One or two stand as candidates for admission into the English church, and we expect soon to baptize the hill-man, and perhaps another native for the Hindoostanee church. At present the hill-man, with one of the native preachers, is gone to declare the word of salvation to his benighted countrymen. May the Lord preserve him and his fellow-labourer ! Though I cannot go this year, yet, if the Lord will, I hope to go next.

I have broken up all my schools. My principal reason for doing so is, that though the children did learn to read the Scriptures, &c., yet the influence of the heathen teachers was such, that I saw no good of a spiritual kind arising, and could hope for none. I have all along seen this, but knew not how to remedy the evil. I could not be with the children myself, and they would not attend upon the native Christians. The thought, however, occurred, that as I knew there were many children who had expressed a desire to learn English, they might probably be induced to come to me if I would undertake this. Accordingly, I intimated to them that I would attend daily at the native chapel, and teach both English and Hindoostanee to as many as would come. My old native teachers have, of course, opposed this attempt. They have circulated through the town that I have adopted this plan for the purpose of making the children Christians, and of destroying their caste. And they have gained the ears of the people. I calculated, however, on this opposition (for the teachers have never failed to oppose me in every new measure with the children), and have not been discouraged. I have attended regularly at the chapel for the last seventeen days, and have already the pleasure of seeing sixteen or eighteen children regularly assembling for instruction. These are very few to what I expect ; but they are quite as many as I hoped to see in such a few days, and amidst the clamour that has been raised, and the suspicions that have been excited. I have engaged an English teacher at a small salary to assist me ; and I have always in attendance a native Christian, who is a good Hindoostanee scholar, to teach his own language. The results of this plan will, I trust, be beneficial. The advantages are obvious : 1st. I get rid of the heathen influence of the old teachers ; 2nd. I have all the children under my own eye ; and 3rd. They will now become accustomed to Christian instructors—a class to whom they have always been opposed. The labour is and

will be to me very great ; but I trust God will help me through.

A circumstance of a somewhat pleasing nature has occurred in the station, which I think deserves to be mentioned. A few families of Portuguese extraction reside here—some of them professing themselves to be Protestants, and some of them Roman Catholics. They live all in one neighbourhood. A few months ago they united together and contributed and collected for the erection of a small chapel for themselves near their own dwellings. I contributed my mite ; but the whole plan was of their own originating. They have built their chapel, and have, of their own accord, put it under our care, and invited us to conduct worship for them. We have, of course, acceded to this, though it adds to our labours. We trust that good will be done.

JAMAICA.

The intelligence received from this island by the last mail is, on the whole, more favourable than we have had generally to report of late. The fact that decisive measures were in progress at home, for the extinction of slavery, appears to have abated, in some degree, the violence of our opposers, although it is very far from having ceased.

In addition to the regular continuance of his public labours at Kingston, Mr. Tinson has recommenced preaching at the out station of Yallahs, which had been suspended for several months. He was welcomed by the poor people with much gladness, and encouraged by finding, after a careful examination into the moral conduct of the members, during the interval in which he could exercise no pastoral inspection over them, that they had, as far as he could discover, walked in a manner becoming the gospel.

It has been already stated that a daring attempt was made, some time in April, to burn down the place of worship at Constant Spring, in the parish of St.

Thomas-in-the-Vale. The circumstances attending this event so clearly prove a providential interposition, that we give them in Mr. Clarke's own words, under date of May 11 :—

Last month, when I was here, the hut in which we meet was fired about 5 o'clock on the Sabbath morning ; but God did not permit the destruction of our little meeting house. A good old Christian slave, belonging to an adjoining estate, had come off before day to attend the prayer meeting we hold early each Sabbath I am here. She entered the place and kneeled down ; but before she could begin her secret devotion, she saw the fire shining through the thatch, and heard a crackling noise. She ran to the back of the house, and saw the flames arising with great rapidity. She then gave the alarm, and my servant and another of our members started from their beds, and succeeded in putting out the flames before much injury was done. We saw the hand of God in this, and joined together in offering him heartfelt thanks for his great goodness towards us. Ten overseers and book-keepers came to mid-day worship, and continued to behave in a quiet and becoming manner. One overseer had been heard to say, that when he came to the chapel he would bring a fire-stick with him ; but I attach blame to no particular person. We pray that the person or persons may be forgiven, and are truly thankful the flames did not remain for any length of time unperceived : had they done so, many poor people, whose houses are close to the chapel, might have awaked surrounded by the devouring element, as the houses here are composed of such inflammable materials, and all was so excessively dry from the long drought.

In the same letter Mr. C. remarks :—

The trials our people are called upon to endure are fearfully great. One of Mr. Taylor's members died a few days ago from the effects of a severe flogging : one belonging to Spanish Town church was nearly flogged to death soon after martial law ; and again, about two weeks ago, she had received another from her cruel driver—all this because she prays to God, and has induced some of the estates' people to come to chapel. Mrs. Clarke examined her wounds on the fourth day after she received her flogging ; the sight of them was indeed revolting. I am,

however, able to say in this latter case, no blame could be attached to the attorney or overseer ; both were angry with the driver, and broke him for his conduct. One of our people in St. Thomas-in-the-Vale has been eleven days in the stocks, because, from a sore hand, she is unable to perform her work, and because she is known to come and hear me preach. I could mention many more heartrending cases, but these may suffice.

Mr. Taylor has had not only to witness the cruel injuries inflicted on several of his unoffending people, but personally to sustain a large share of annoyance and insult. On the evening of Thursday, the 23rd of May, when retiring from the chapel at Old Harbour, in which he had been conducting divine worship, he was brutally attacked by a well-known adversary, residing in the neighbourhood, and had not a few friends hastened to his help, the consequences might have been fatal. The perpetrator of this base and unmanly assault is a Jew, and secretary to the local Colonial Church Union ! Mr. Taylor has resorted to legal measures for protection, but it appears somewhat strange that this spirit of malignant outrage should not, before now, have been effectually put down.

At *Mount Charles*, Mr. Whitehorne is considerably encouraged by the increase of attendance at public worship. He hopes soon to commence two auxiliary stations in populous districts, each about eight or ten miles distant in opposite directions. Mr. Kingdon has been for several weeks residing at Kingston, the animosity shown by a few leading men around his station at Manchioneal being so violent as to lead him to entertain apprehensions for his personal safety. He has, however, recently visited his suffering flock, who received him with the utmost joy. The trial of

the Messrs. Deleon had not commenced when the last packet sailed. Mr. Barlow, who, it will be remembered, has occupied *Anotta Bay*, as a substitute for Mr. Flood, and had to endure no small measure of suffering for the sake of the gospel, has returned to this country, bringing the most honourable testimonials to his character and conduct. At the request of the church, Mr. Dendy has undertaken to supply them for the present.

From *Port Maria*, under date of June 5, Mr. Baylis writes :

“ In my last I informed you that I had re-commenced my labours, and that I was expecting to be sent to jail for so doing. This however did not take place, for I have gone on preaching both here and at Oracabessa ever since without any interruption ; and I am happy to say that the work appears to be prospering at both places, though we have many adversaries, and many of the poor people have great difficulties to contend with in attending on the word of life. Yet the congregations are increasing, and I have a prospect of baptizing a pretty good number in a few weeks.”

Were it not that the period is rapidly approaching when an end must be put to the base and cowardly attempts to justify persecution under the pretext of administering the law, we should feel it our duty to give an account of the vexatious proceedings which have recently taken place at Montego Bay and Falmouth, with a view to prevent our brethren Nichols and Abbott from exercising their ministry among the multitudes who are eagerly panting again to enjoy their long suspended Christian privileges. These proceedings bear a very close resemblance to those in the same district, which have lately been detailed at length in our pages. We lament to perceive some parties implicated in these doings

from whom better things were expected, and who, we trust, for their own sakes, will pause and retrace their footsteps. The missionaries have acted throughout with a firmness honourable to their character as men, combined with a meekness well becoming their profession as Christian ministers ; and we rejoice in the thought that they and their brethren will soon be relieved from the shackles which it is now attempted to fasten upon them, and be sanctioned by human laws, as they are enjoined by the Divine, to preach the gospel to every creature.

BAHAMAS.

The several communications which have reached us from Mr. Burton excite the pleasing hope that much good will result from his occupation of this interesting, but long-neglected field. Mr. B. had visited several of the smaller islands, and been received every where very kindly by all classes of the inhabitants. Ignorance prevails to a very affecting degree, even among those who bear the name of Christ, but they gratefully welcome the voice of instruction, and seek it indeed so earnestly that Mr. Burton is generally engaged in preaching eight times a week. At Nassau, a number of the members of the Baptist churches have united with our Missionary brother in holding a weekly prayer meeting, for the special purpose of imploring the Divine blessing on the islands generally, and on the inhabitants of that town in particular ; and a consciousness of sin, an acquaintance with the Saviour, and a spirit of prayer appear to be generally on the increase. Mr. Burton has commenced an indi-

vidual examination of all who have been baptized, with a view to a thorough reformation of the churches, and anticipates the most desirable results from this plan. We rejoice to add that Mr. Balfour, the newly appointed governor, appears fully disposed to second every prudent attempt to promote the cause of religion in the islands under his care, and has kindly intimated his willingness to facilitate Mr. Burton's operations.

Our readers will not wonder that, for a sphere at once so promising, so extensive, and so laborious, additional help should be most earnestly implored; nor that the Committee have resolved to answer the call, although, in doing so, they anticipate the liberality of their friends, the resources of the Society being previously more than exhausted. Mr. Kilner Pearson, whose excellent brother lately finished an honourable Missionary course at Chinsurah, near Calcutta, and who has himself been preaching with acceptance for some time in and near London, has been appointed to this station, and will probably take his departure, with Mrs. P., in the course of the present month.

SOUTH AFRICA.

A letter has been received from Mr. Davies, dated Graham's Town, Feb. 9. They had been favoured with a comfortable voyage from Cape Town to Algoa Bay, and were received at the latter port with much Christian kindness by the Rev. Mr. Robson, an Independent minister settled there. Two of the deacons of the church at Graham's Town, Messrs. Nelson

and Kidwell, had travelled as far as the Bay, more than a hundred miles, to meet our friends, to whom this mark of considerate attention was not a little cheering. After remaining a few days at Algoa Bay, they departed, travelling according to the fashion of the country, in a heavy waggon, drawn by twelve oxen. They passed through Bethelsdorp and Uitenhage, and, after a journey of five days, reached Graham's Town in safety.

On the Sabbath after his arrival (Mr. Davies has omitted to specify the date), the chapel was re-opened for divine worship. Sermons were preached by Mr. Monro, the Independent minister, and Mr. Satchel, the Wesleyan, as well as by Mr. Davies, and a collection was made, amounting to £21. The church was subsequently re-organized and found to consist of thirty members. The attendance on public worship was encouraging, especially at the prayer-meetings held on Monday evening. On the whole, there seems much reason to hope that a blessing will attend this infant cause.

HOME PROCEEDINGS.

CORNWALL.

The Thirteenth Anniversary of this Auxiliary was held in July, on which occasion the district was favoured with the services of Mr. Mason of Exeter, and Mr. Burchell of Jamaica; whose able and efficient advocacy of the cause, in connexion with numerous brethren of our own and other denominations, produced a most powerful impression, which cannot soon be forgotten.

Twenty-five sermons were preached on behalf of the Mission; eleven by Mr. Mason, at Truro, Redruth, Chacewater (Wesleyan Chapel), St. Austell, Falmouth, Helston, Porthleven, and Penzance; five by Mr. Burchell, at Falmouth, Penryn (Independent Chapel), and Penzance;

two by Mr. Flood, supplying at St. Austell, at Redruth and Truro; one by Mr. Clarke, at Flushing; two by Mr. W. F. Burchell, at St. Austell; one by Mr. Steadman, at St. Day; one by Mr. Spasshatt, at Chacewater; one by Mr. Fuller, at Marazion; and one by Mr. Trestrail of Clipston, at Mawnan.

Public Meetings of the Branch Societies were held at Grampound, on 19th; St. Austell, 22nd; Truro, 23rd; Falmouth, 24th; Redruth, 25th; Helston, 26th; Penzance, 29th; and Marazion, 30th July.

The Annual Meeting of the County Auxiliary was held at Penzance, in connexion with the Meeting of the Branch Society in that town, Mr. Clarke in the chair. After the business of the Penzance Society had been attended to, the Thirteenth Report of the Auxiliary was read, from which it appeared that its receipts for the year ending July, 1832, amounted to £170 18s. 6d. making a total in twelve years of £2295 3s. 3d., and that there was every reason to anticipate an increase this year on the amount of the last. The various resolutions were proposed, seconded, and supported by brethren Beddow, Spasshatt, W. F. Burchell, Mason, Foxell (Independent), Pope (Primitive Methodist), Davis (Wesleyan), Steadman, and Burchell.

The attendance at this, and the other Public Meetings, was very crowded. Much interest was excited by the presence of our valued brother, Mr. Burchell, whose details of facts connected with the

persecutions in Jamaica, and eloquent appeals on behalf of the oppressed negroes, produced a most thrilling effect throughout every assembly. The pending Bill for the Abolition of Slavery was adverted to, and the apprenticeship clause strongly condemned as unjust and impracticable; but the hope was generally entertained, that, by the blessing of a righteous God on the energetic instrumentality of the Christian public, the Bill would be rendered less exceptionable in its arrangements, and finally pass the British Senate as a complete measure of immediate and total abolition.

"The certain annihilation of slavery in a few years, and the anxious, and perhaps sanguinary, intervals which may precede it, together with the brightening prospects of the eastern world, impose new obligations on the Christian public, to supply a ten-fold Missionary agency without delay; so that past efforts may be duly improved, wrongs be soothed, excesses be prevented, and newly gained freedom be rightly directed, by the all-powerful influences of the gospel of Christ. The income of the Baptist Missions ought to be doubled or trebled; and this might be accomplished with the utmost ease, provided our churches, throughout the kingdom, were properly organized in more numerous and effective Auxiliaries to the Parent Society; and each were influenced more abundantly by the love and zeal of the early disciples of the Lord Jesus. Acts iv. 32.

E. CLARKE.

August 3, 1833.

LIST OF LETTERS LATELY RECEIVED.

WEST INDIES....	Rev. Joshua Tinson.....	Kingston.....	May 30.
	Do.	Do.	June 10.
	W. Whitehorne.....	Do.....	June 6.
	John Kingdon	Do.....	June 8.
	H. C. Taylor.....	Spanish Town.....	June 10.
	J. Nichols & T. F. Abbott..	Montego Bay.....	June 7.
	W. Dendy.....	Anotta Bay.....	June 8.
	Edward Baylis.....	Port Maria	June 5.
	Messrs. Davis, & others.....	Anotta Bay	June
	Rev. Joseph Burton.....	Nassau, N. Providence	June 5.
	Do.	Do.....	July 3.

*Contributions received on account of the Baptist Missionary Society,
from July 20, to August 20, 1833, not including individual
subscriptions.*

Liverpool Auxiliary Society, by W. Rushton, Esq.	160	0	0
Darlington, (for <i>Jamaica</i>), Friends, by Rev. Mr. Gibbs.....	2	0	0
Sherborne, Subscriptions by B. Chandler, Esq.	3	3	0
'Harpden School, Ceylon,' Friends, by Mrs. Leonard.....	16	0	0
Newcastle, New Court, Auxiliary, by Mr. Henry Angus.....	5	13	4
Bristol Auxiliary, on Account, by Mr. J. G. Fuller.....	68	3	0
Friends, for <i>Spanish Town</i> School, by Miss C. Hepburn	5	15	0
Brighton and Uckfield, Collections by Rev. J. M. Phillippo.....	27	19	4
Sevenoaks, Collection and Subscriptions, by Rev. T. Shirley.....	64	11	10
Glamorganshire, by Mr. T. Hopkins.	10	0	3
Haverfordwest, Collection and Subscriptions, by Mr. W. Rees.....	50	0	0
Birmingham Auxiliary Society, by Mr. B. Lepard,			
Birmingham, Subscriptions. 15 10 0			
Cannon Street. 93 14 6			
Bond Street... 79 0 2			
Mount Zion,			
Collections.. 50 12 6			
Bilston..... 8 7 6			
Bridgnorth..... 30 10 10			
Bromsgrove..... 6 5 6			
Coppice..... 1 11 9			
Coseley..... 7 0 0			
Coveutry..... 58 13 0			
Cradley..... 5 15 1			
Dudley..... 20 18 10			
Evesham..... 27 13 6			
Henley in Arden..... 2 6 8			
Kenilworth..... 3 0 6			

Kenchester.....	3	2	6
Kidderminster.....	5	5	0
Kington.....	13	6	8
Leominster.....	3	7	7
Netherton.....	4	0	0
Pershore.....	2	6	7
Providence Chapel.....	2	7	4
Ross.....	2	0	10
Stratford on Avon.....	1	3	6
Tamworth.....	1	10	0
Tenbury.....	2	9	4
Tewkesbury.....	63	0	1
Upton on Severn.....	5	10	0
West Bromwich.....	2	13	0
Wolverhampton.....	0	18	5
Worcester.....	54	0	0

	578	1	2
Previously acknowledged.	273	0	4
	305	0	10

DONATIONS.

Ward, Rev. Edward, <i>Iver</i>	0	10	0
Burl, William, Esq. <i>Edmonton</i>	5	0	0
T. F.....	50	0	0
Biddle, Mr. by Rev. James Upton..	2	0	0

LEGACIES.

King, Mr. Thomas, late of Birmingham, by Mrs. Mary Mumford, Administratrix, (Balance).....	45	0	0
Shoveller, Rev. John, late of Kingston, Jamaica, by Messrs. William Ellis, Jun., and Samuel Horsey, Executors.....	220	8	6

TO CORRESPONDENTS.

The thanks of the Committee are returned to Mrs. Samuel Collier, of Witney; Mrs. Hobson, of Camberwell; and Mr W. Stuckey, of Bristol, for sundry Magazines, &c.

Mr. Philippo wishes to present his thanks to the Sunday School Teachers and Children at Howarth, Great Missenden, Rehoboth Chapel (Norwich), and Silver Street (London), for some very appropriate testimonies of their regard to the Sunday School children at Spanish Town.

It is earnestly requested that those friends, throughout the country, to whom parcels of the Annual Report have been forwarded during the month, will be kind enough to ensure their prompt distribution; and that wherever moneys have been received on behalf of the Society, they may be remitted without delay to Fen Court.

P.S. While the Herald was at press, the Editor was favoured with a letter from an esteemed friend at Worcester, supplying some additional information respecting the amount kindly contributed for the discharge of the fine imposed on Mrs. Renwick. It appears that, out of the sum acknowledged as "Friends, by Mr. Knibb, £20. 12s. 4d.," the good friends at Worcester liberally raised £13. 8s. 9d., making, with the sum of £6. 11s. 3d., also acknowledged in our last, £20. from that city. This sum was raised at the close of the last Missionary Meeting there; and, in addition to the usual contributions, as a mark of respect for "that Christian heroine, Mrs. Renwick," and in the hope of stimulating friends elsewhere to do likewise.

R E P O R T
OF THE
COMMITTEE
OF THE
EDUCATION SOCIETY

FOR THE
Sons of Baptist Ministers,

FROM THE FORMATION OF THE SOCIETY IN JULY, 1830, TO AUGUST, 1833.

LONDON :
PRINTED BY J. HADDON, CASTLE STREET, FINSBURY.
1833.

LIST OF OFFICERS AND COMMITTEE.

1833.

Treasurer,

JOHN PENNY, Esq. Great Scotland Yard, Westminster.

Secretary,

Rev. JOSEPH DAVIS, 28, Gravel Lane, Southwark.

Committee,

REV. J. DYER,	MESSRS. CARTWRIGHT,
— J. DAVIS,	— J. DAWSON,
— J. IVIMEY,	— J. FREEMAN,
— W. MURCH,	— J. HADDON,
— T. PRICE,	— W. HUNT,
— E. STEANE,	— P. MILLARD,
— T. THOMAS,	— THORNTON,
— C. B. WOODMAN.	— WILMSHURST,

With power to add to their Number.

REPORT.

This is the first report of the proceedings of the Society since its formation in 1830. There have been several notices of the Society's operations given in the Baptist Magazine, but no regular report until the publication of this. It is, therefore, due to the friends and supporters of the Institution to state the reasons why an earlier account of its transactions has not been afforded. At the close of the first year of its existence and operations it had been enabled to effect so little that it was judged best by the Committee to refrain from publishing their proceedings until they had something of a more satisfactory nature to exhibit. Just as the second year had terminated Mr. Southwood, who at first had been appointed to the Secretaryship, resigned his office, and his successors felt that they were not sufficiently qualified, by an acquaintance with the details of the Society's operations, to furnish a report at that time: your Committee, therefore, again postponed it for another year. That year being ended, they now submit the following account of the Society's operations from its commencement.

On Tuesday, July 20th, 1830, a Public Meeting was held at Salter's Hall Meeting-house, J. Penny, Esq. in the chair; when the following resolutions were proposed and adopted:—

- I. That a Society be now formed, to be called "The Education Society for the sons of Baptist Ministers, from eight to fourteen years of age."
- II. That the youths taken under the patronage of this Society shall be sent to Schools superintended by members of the Baptist Denomination.
- III. That a Committee be now formed, with power to add to their number; and that three be competent to act.
- IV. That J. Penny, Esq. of Great Scotland Yard, be requested to accept the office of Treasurer, and the Rev. W. Southwood, of Kensington, that of Secretary, to this Society.

On October 5, 1830. at a Committee Meeting, out of eight applications from ministers on behalf of their sons three were received. The children were sent to school after the Christmas vacation.

On January 4, 1831, out of four applications three more were admitted. These children also were sent to school after the then existing vacation.

On February 18, 1831, out of nine applications only one child was received, who was sent to school after the Easter recess. There were no more children received from that period until March 2, 1832, when one more was admitted, and sent to school the following quarter. Of these eight boys one ceased to receive the patronage of the Society at Midsummer, 1832, having then reached the age of fourteen. The remaining seven were continued at boarding schools up to the close of the year 1832; at which period five of them had been receiving a gratuitous education for two years, another for nearly that

time, and the seventh for nine months. Since that period (the close of 1832) the whole of them have been sent to *day schools*, in accordance with the following resolution, adopted at a Committee Meeting held Sept. 25, 1832:—

Resolved, That, in consequence of the embarrassed state of the funds, arising from the small amount of subscriptions (as a temporary measure), the children after Christmas be sent to day schools *only* in their respective neighbourhoods; and that notice be given to the parents and schoolmasters of this arrangement.

By carrying the above resolution into effect the Society has, since Christmas last, borne the expense of day schools *only*.

In commenting upon this plain statement of what has been done, no one can be insensible to the positive advantages realized by the children who have been thus educated; nor is it possible to estimate the degree of anxiety from which the parents have been relieved by means of this Institution. But it is matter for regret that these benefits have been experienced by so few, and that to those few the advantages have, since Christmas, been so materially diminished. The reason of this lamented limitation and curtailment of the Society's operations will be found in the state of its funds.

Prior to the formation of the Society at Salter's Hall Meeting-house the subject had been very freely discussed at a meeting of ministers and other friends who were assembled together in the month of June in the same year, when it was first determined to form such a Society; and on that occasion there were subscriptions and donations promised to the amount of £74. Others in London and its vicinity have since added their names as donors and subscribers. Besides these exertions in the metropolis, Mr. Harpur, of Hedon, near Hull, has collected for the Society in Yorkshire. A journey was also taken to Cambridge and Norwich; at both which places the Society obtained very encouraging support. A visit has also been paid to a few places in Kent, where several practically proved their good feeling to the Institution. But notwithstanding all these exertions and supports, it will be seen by the balance-sheet, that the Society is in debt to the amount of £135 12s. 6d. There are, however, several subscriptions now due, for which the Committee refrain from applying until the publication of this report. The annual subscriptions do not amount to more than £60. This is the substance of the Society's operations, and the state of its finances. It rests with the Christian public to decide whether the Society, being freed from its present difficulties, shall be enabled to take a wider range of usefulness, or be confined within its present limits: and, indeed, without more general support it must become a question how far it will be wise to continue a Society, which must involve some expense, for the distribution of so small a sum as £60 per annum,—small, considering the object to which it is devoted.

Whilst your Committee wish, without concealment or ambiguity, to place before the public the Society's present circumstances, they do not feel justified in manifesting a spirit of despondency in regard to the future themselves, or in saying aught calculated to excite such a spirit in others. They think the Society has not been sufficiently known; and to account for this they must refer to the resignation of his office by the original Secretary, and the consequent necessity of choosing one who must labour under considerable disadvantages from not being connected with the Society from its commencement. When Mr. South-

wood, in consequence of his removal from London, resigned his office, Mr. Chin, of Walworth, and Mr. Davis, of Church Street, Blackfriars, consented to undertake the joint Secretaryship, since which, Mr. Chin, in consequence of ill health, and his many other engagements, has resigned his office ; so that, contrary to your Committee's intention, and to your present Secretary's expectation, the whole duty and responsibility of the office have devolved upon him. Seeing then that occasional and not necessarily continuing circumstances have impeded the progress of the Society hitherto, let us cherish hope of its future prosperity. Of the practicability of extending the Society's usefulness your Committee cannot entertain a doubt, when they remember what that section of the Christian world to which this appeal is more particularly made have done, and are doing, in the establishment and support of other Societies in which their judgment and feelings are alike interested.

The object this Society has in view must be fully appreciated by every one acquainted with the circumstances of some of our most laborious and useful ministers. On the one hand, their limited incomes present an insuperable barrier to their *procuring* a sound and useful education for their sons ; and on the other hand, the care of their respective churches, together with their constant and abundant labours in the neighbouring villages, prevent their devoting sufficient time or strength, either physical or mental, to educate their sons themselves. And surely in such spirit-stirring times as these, it is of the last importance that those engaged in counteracting the evil tendency of much injurious, or at least unprofitable knowledge, now so freely circulated—in teaching how to employ much useful knowledge, which our population are constantly receiving—and, above all, in disseminating religious knowledge ;—surely men thus engaged should be left, as much as possible, freed from personal and relative anxieties, that they may “ give themselves wholly to the work.” Let all who feel the truth of these remarks, practically say to those engaged in this holy warfare, We will act towards your sons the part of a father, so far as their education is concerned, in order that you may the more freely strive, by all means and in all seasons, to be the spiritual fathers of those to whom it may truly be said, “ Ye must be born again.” And for their encouragement in this “ work of faith and labour of love,” let them remember who has said, “ And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.”

Subscriptions and Donations.

	£.	s.	d.		£.	s.	d.
1830.				Locke, Mr. Nottingham.	0	10	0
<i>Received in London.</i>				Marshall, Mr.	1	0	0
A Friend, by Mr. Dyer . . .	10	0	0	Merrett, Mr.	1	0	0
Bailey, Mr.	10	0	0	Murch, Rev. W.	1	1	0
Beddome, Mrs. J.	1	1	0	Nichols, Rev. W. Collingham	5	0	0
Blyth, T. Esq. Langham . . .	1	1	0	Penny, Mr.	2	2	0
Chambers, Mrs.	1	1	0	Do. 1831	2	2	0
Clarke, Rev. J.	1	1	0	Penny, Mrs.	2	2	0
Copley, Rev. W.	5	0	0	Do. 1831	2	2	0
Davis, Mr. E.	1	1	0	Ruff, Mr.	1	0	0
Foster, J. Esq. Biggleswade . .	25	0	0	Sanders, Mr. J.	0	10	0
Howland, Mr.	1	0	0	Saunders, Mr. J.	0	10	0
Ivimey, Rev. J.	5	0	0	Steane, Rev. E.	1	1	0
Keen, Rev. C. T.	1	0	0	Sutcliffe, Mr.	1	0	0
Mann, Rev. I.	1	1	0	Swinscow, Mr.	1	0	0
Merrett, Mr.	1	0	0	Swinscow, Mrs.	1	0	0
Parnell, J. Esq.	1	0	0	Thompson, T. Esq.	10	10	0
Penny, Mr.	5	5	0	Wilson, J. B. Esq.	10	10	0
Penny, Mrs.	4	0	0	West, Mr.	1	1	0
Rippon, Rev. J., D.D.	10	0	0	Small Sums	0	14	0
Smith, Rev. J.	1	1	0				
Upton, Rev. J.	0	10	6	1833.			
Wisdom, Miss	1	0	0	A Lady, by J. Penny, Esq. . .	2	2	0
1831.				Blyth, T. Esq.	1	1	0
A Lady, by J. Penny, Esq. . .	2	2	0	Edwards, Rev. J.	1	1	0
Do. do.	1	1	0	Haddon, Mr. J.	4	4	0
Cartwright, Mr.	1	1	0	<i>Collected at Cambridge.</i>			
Chin, Rev. J.	5	0	0	Adams, Mr.	1	1	0
Church at Poplar (Collection)	2	0	0	A Friend	0	5	0
Davis, Mr. E.	1	1	0	Ashton, W. S. Esq.	0	10	0
Dyer, Rev. J.	1	1	0	Basham, Mr.	0	10	6
Galpine, Miss	1	0	0	Brimley, Mr.	1	1	0
Millard, Mrs.	1	1	0	Cook, Mr.	1	0	0
Newman, Rev. W., D.D. . . .	5	0	0	Cribb, Mr.	0	10	0
Ruff, Mr.	1	1	0	Dee, Messrs. W. & S.	0	10	0
Sutcliffe, J. Esq.	1	1	0	Eaden, Mr.	1	0	0
Thornton, Mr.	1	1	0	Elliston, Mr.	0	10	6
Wigney, R. Esq.	1	1	0	Foster, R. jun.	2	2	0
Wilkinson, Rev. —	1	1	0	Foster, Mr. J. M.	1	1	0
1832.				Foster, E. Esq.	2	2	0
A Friend, by Rev. — Birt . . .	1	0	0	Fromant, Mr.	0	5	0
Do. by Rev. — Hawson . . .	1	0	0	Gotobed, Miss	0	10	0
Birt, Rev. —	1	0	0	Gray, Rev. J.	0	10	6
Blyth, T. Esq.	1	1	0	Ingle, Mr.	0	10	0
Cartwright, Mr.	1	0	0	Johnson, Mr., Regent Street	1	1	0
Clarke, Rev. J.	5	0	0	Johnson, Mr. E.	0	10	0
Do. 1831	1	1	0	Johnson, Mr. J.	0	5	0
Collyer, Rev. W. B. (forwarded by)	3	0	0	Johnson, Mrs.	0	10	0
Davis, Mr. E.	1	0	0	Johnson, Mr. R.	0	5	0
Dawson, Mr.	2	2	0	Nutter, Mr. J.	0	10	6
Edwards, Mr.	0	10	6	Nutter, Mr. O.	0	10	0
Hanson, J. Esq.	1	1	0	Pepper, Mr.	0	10	0
Heath, Mr. J.	1	1	0	Randall, Mr.	0	10	0
Howard, Mr.	1	0	0	Shippey, Messrs. W. & E. . .	0	10	0
				Simpson, Mr. jun.	0	10	0
				Smith, Mr.	0	10	0

	£.	s.	d.
<i>Diss.</i>			
A Friend	0	2	6
Jeffes, Mr. J.	1	0	0
Lurch, Rev. J.	0	7	6
Simpson, Miss	0	10	0
Ward, Rev. W.	0	10	0

<i>Norwich.</i>			
A Friend	0	5	0
Do.	0	5	0
Barnes, Miss	0	2	6
Copeman, Mr.	1	0	0
Cozens, Mr. J.	1	0	0
Crisp, Mr.	0	2	6
Darkin, Mr.	0	3	0
Deeks, Mr.	0	5	0
Farrow, Mr.	0	5	0
Fisk, J. H. Esq.	5	0	0
Gurney, J. J. Esq.	1	0	0
Keer, Mr.	0	2	6
Laplin, Mr.	0	2	6
Le Maire, Rev. R. G.	0	10	6
Moore, Mr.	0	5	0
Ringer, Mr.	0	5	0
Rogers, Mr.	0	5	0
Rump, Mr.	0	5	0
Smith, Mr. G.	0	5	0
Small Sums	0	5	6

<i>Kent.</i>			
Farningham. Attwood, Mr.	1	0	0
Rogers, Mr. H.	0	10	0
Maidstone. A Friend	1	0	0
Ditto	0	10	0
Bow, Mr.	0	2	6
Bentlif, Mr.	0	5	0
Cornford, Rev. S.	0	10	0
Day, Mr.	0	2	6
Fulljam, Mr.	0	5	0
Laker, Mr.	0	5	0
Marshall, Mr.	0	2	6
Stanger, Mr. J.	0	5	0
Steer, Mr.	0	10	0
Waghorn, Mr. C.	0	2	6
Waghorn, Mr. J.	0	2	6
Chatham. Ackworth, Mr. G.	0	10	0
Pudner, Mrs.	0	10	0

<i>Yorkshire.</i>			
Bradford. Aked, Mr. T.	1	1	0
Aked, Mrs.	1	1	0
Cole, Mr. J.	1	1	0
Hollings, — Esq.	0	10	6
King, Mr. J.	0	10	0
Milligan, Mr. R.	1	1	0
Turner, Mr. S.	0	7	0
Small Sums	0	10	6

<i>Beverly.</i> A Friend	0	5	0
Sherwood, Mrs.	0	5	0
Simpson, Mr. W.	0	5	0
Bridlington. Baron, Mr. G.	0	10	0
Beilby, Mrs.	0	5	0
Forth, Mr. W.	0	5	0
Sundry Friends	1	3	0
Driffild. Do.	0	13	0
Haworth. Greenwood, J. Esq.	0	10	0
Greenwood, Jos. Esq.	0	10	0
Greenwood, James, Esq.	0	10	0
Greenwood, Wm. Esq.	0	10	0
Saunders, Rev. M.	0	7	0
Hull. A Friend	0	5	0
Do.	0	5	0
Blenkin, Mr. G.	0	10	0
Bowden, Mr. J.	0	10	0
Daniel, Rev. C.	0	5	0
Gibson, Mr. W.	0	5	0
Greenwood, Mr. G.	1	0	0
Jackson, Mr. J.	0	10	0
Lambeth, Mr. G.	0	5	0
Lowthorp, W. Esq.	0	10	0
Thornton, J. Esq.	0	10	0
Tinkler, Mr. W.	0	5	0
Sykes, Mr. T.	0	5	0
Willson, Mr. R.	0	10	0
Small Sums	0	5	0
Leeds. Acworth, Rev. J., A.M.	0	5	0
Baker, Mrs.	1	0	0
Chadwick, Mrs.	0	10	0
Goodman, B. Esq.	1	1	0
Radford, Mrs. Ann	0	10	0
Rawson, G. Esq.	1	0	0
Wylde, Mr. J.	1	1	0
Small Sums	0	13	0
Salendine Nook. Brook, Mr. J.	0	10	0
Eastwood, Mr. S.	1	0	0
Shaw, Mr. W.	0	5	0
Tredale, Mr. J.	0	5	0
Willett, Mr. R.	0	5	0
Small Sums	0	5	0
Scarborough. A Friend	0	5	0
Ainsworth, Mr. J.	0	5	0
Edmond, R. B.	0	5	0
Evans, Rev. B.	0	5	0
Gibson, Mr. G.	0	5	0
Hill, C. Esq.	0	10	0
Smith, Wm. Esq.	0	10	0
Stickney, Mr.	0	5	0
Tindall, Mr.	0	5	0
Tindall, Mr.	0	5	0
Rowintree, Mr. J.	0	5	0
Wheldon, Mr. J.	0	5	0
Wood, Mr. W.	0	5	0
Small Sums	0	5	6
Wainsgate. Cousin, Mr.	1	0	0

* * The Secretary has no means of ascertaining, in reference to many of the above-mentioned sums, whether they ought to be characterized as Subscriptions or Donations; and has therefore judged it best to leave the whole of them in this respect undistinguished. He hopes by careful inquiry to attain to greater correctness in future.

Abstract of the Cash Account from July, 1830, to August, 1833.

Subscriptions and Donations	£259	4	0	Printing and Stationery . . .	10	17	3	
				Journeying expenses . . .	17	16	6	
				Postage and Carriage . . .	6	1	6	
				Advertisements . . .	6	0	0	
				Schoolmasters . . .	217	4	11	
						258	0	2
				Balance . . .	1	3	10	
						£259	4	0
				Debts owing by the Society to				
				the Schoolmasters . . .	£135	12	6	

Subscriptions and Donations for this Society will be thankfully received by
J. PENNY, EsQ., *Great Scotland Yard, Westminster, Treasurer ;*
by the REV. JOSEPH DAVIS, 28, Gravel Lane, Southwark, Secretary ;
also, at the Missionary Rooms, Fen Court, Fenchurch Street.